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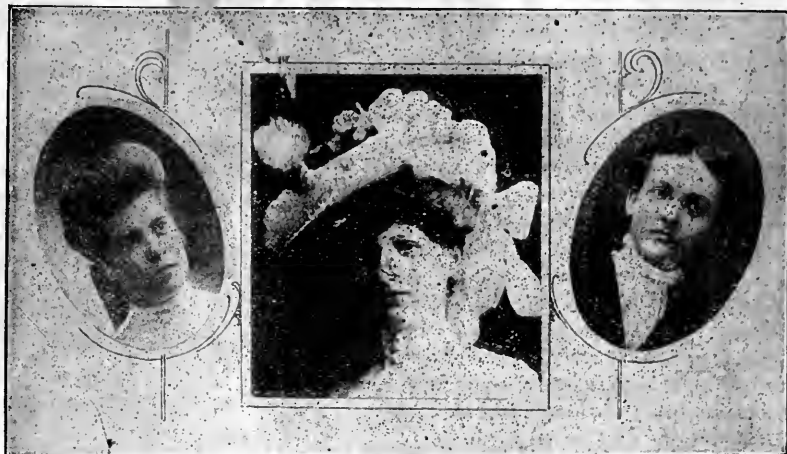
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IMPROVEMENT ERA.

VOL. X.

AUGUST, 1907.

No. 10

THE DOCTRINE AND COVENANTS.

BY HENRY S. TANNER.

The Hindoo has his Veda, the Mohammedan his Koran, the Zoroastrian his Zend Avesta, the Jew his Talmud, and the Christian his Bible, each containing ideals of life fitted and conformed to the intelligence which God gave them in their generation. The rays of inspiration have not fallen upon the minds of men with the same intensity. But few have walked in the sunlight, partaking of eternal wisdom and drinking from the fountain of revealed religion; yet all have had the privilege of becoming familiar with such fragments of truth as have been revealed to their sages, wise men and prophets, modifying and controlling their conduct in the interest of peace and universal beneficence. When man partook of the fruits of mortality, he entered the field of progression and individual development, and became the comptroller of his destiny. His way was strewn with good and evil. At his pleasure he selected the fruit of his choice, which gave him experience, and shaped his actions and the faith and hope of his posterity. Men became arrogant and unrighteous, in the exercise of their dominion, and step by step, they walked from the presence of light and truth into the shadows of superstition and self-aggrandisement.

Unable to escape their experience and traditions, and the message of ancient prophets preserved in their sacred records, some truth formed the basis of their philosophy, around which they built systems and creeds to meet the peculiarities of the times and the inclinations of the people. Farther and farther they drifted from the truth. Bound and fettered by dead forms, drinking at stagnant pools, and wandering upon the desert of despair, they locked the doors and windows of heaven and lost the keys to their father's kingdom, thus depriving the world of the authority and spirit that giveth life. "Darkness covered the earth, and gross darkness the minds of the people."

In the year 1820, an angel descended to the humble boy Joseph, and revealed unto him the marvelous work of the latter days, directing the organization of Christ's Church and restoring the gospel of the kingdom, which was to be preached unto all the world as a witness unto all nations. By divine presence and through holy messengers, God made known to the youth truths long forgotten and hidden from the world. The revelations and manifestations of divinity, and the restoration of authority to do in Christ's holy name what he might do if present for the regeneration and redemption of mankind, were written and preserved by the boy prophet, and accepted as "The Book of God's Covenants and Commandments" by the people of the Church of Jesus Christ of Latter-day Saints. Simple and pure, given unto his servants after the manner of their language that they might come to understanding. Unfolding to men the magnanimity of the wonderful work of redemption. Detailing the bringing forth out of the wilderness of obscurity and darkness the only true Church, the opening of the door of salvation to the living and the dead, and the re-affirming to the children of men that if they should ask, they would receive, and if they should knock it would be opened unto them. In harmony with the message of ancient prophets, fulfilling the prophecies, unifying and uniting all dispensations, turning the hearts of the fathers to their children, and the hearts of the children to their fathers, that the living and the dead, through the atonement of the Lord, might be redeemed from mortality, and receive the salvation instituted before the world was.

Unlike our fathers in ages past, we had the promise that the

gospel of the kingdom had been restored, never to be overthrown or given to other people, that our teachers should not be removed into a corner any more, but that our eyes should behold our teachers, and we should hear a voice behind us saying, "This is the way, walk ye in it."

The Doctrine and Covenants is uniform in purpose and definite in doctrine,—teaching us how to live and sanctify our bodies, establishing the genuine system of divine religion, by which we may measure our steps with assurance of salvation and reward for individual effort. Instead of infant damnation, we have infant purity and salvation through the blood of Christ. Little children are pure,—of such is the kingdom of heaven. We do not believe that men will be punished for Adam's transgression, that men are destined to be saved or lost irrespective of worthiness and obedience, that men will be saved by faith or grace alone, or that the principles of the gospel are temporal and evolutionary. We do not believe that men can obtain the authority of the priesthood by scholastic or reverential training, or that they can assume the role of self-appointment by usurping the authority of the apostles of old,—repudiating God's right and power to reveal himself or minister to the children of men.

We believe that men will be punished for their sins and rewarded for their obedience and diligence, receiving of the glory they merit, that sanctification is the reward of endurance, and that people who do not obey the celestial law cannot abide the celestial glory. All must keep the commandments and conform to the same rules of faith and action, for only those governed by law shall be preserved, protected and sanctified by law.

We are told that God has done away with all old covenants and has established his "new and everlasting covenant," which was from the beginning, a light and standard for the people, and a messenger to prepare the way of the Lord; and he has promised to stay his hand and sanctify those who receive the fulness of his gospel. He re-affirms that all things to him are spiritual, and that never at any time has he given a law that was temporal. He will accept only that which he has instituted, repudiating the illegitimate in religion, denying the works of the unauthorized, and refuses to be bound by the rituals and dead forms instituted of

men. His works and designs cannot be frustrated or destroyed. His course is one eternal round. In him there is no variableness. His glory is light and truth, and truth is the knowledge of things that are. The word of the Lord is truth, and whatsoever is light is of God, even the Spirit of Jesus Christ. He that receiveth light and continueth in God is promised more light, and that the light will grow brighter until the perfect day. He that buildeth upon this rock shall never fall.

Salvation is concurrent with intelligence, and intelligence is God's glory. Truth, intelligence and priesthood are eternal principles, and "the power of God is not manifest to the children of men without the ordinances of the gospel and the authority of the priesthood." God has promised to extend the arm of his power around the faithful in every time of trouble, and turn from them the fiery darts of the adversary, and that as many as will receive Christ he will give power to become the sons of God. Therefore we should love him, serve him, and keep his commandments. All eternal principles are based on constant diligence and fidelity. All truths revealed are eternal standards by which we will be measured, and our destiny determined, and all who stray from these principles and break the everlasting covenant shall fall and perish with Babylon. The favored and powerful cannot follow their own dictates and set at naught the counsels of God without incurring the divine displeasure and impelling the withdrawal of the spirit of truth and peace. The spirit is in man to accomplish good and bring about the purposes of God,—warning us against everything that darkens, weakens, or destroys, commending faith, patience and forgiveness.

Ever in keeping with the eternity and harmony of God's work, the priesthood—the immediate source and right of the operative functions—is in the Church of God in all generations, for the administering of the gospel and the holding of the keys of the mysteries of the kingdom and of the knowledge of God. Unto the First Presidency of the Church and unto the Twelve the power of the priesthood was given for the last days and for the last time. Peter, James and John confirmed and ordained Joseph and Oliver to be Apostles of Jesus Christ and committed to them the keys of the kingdom, by which principles, ordinances, and church cove-

nants were established to govern the hope and salvation of the people, and regulate all the affairs of the Church. They were commanded to do all things in order by the prayer of faith and common consent, and that nothing should be appointed to any in this Church contrary to the Church covenants. To protect the people against the self-appointed and would-be usurpers, God declared that it should never be given to any one to go forth to preach the gospel or build up the Church, except he be ordained by some one who has authority, and it is known to the Church that he has authority, and that he has been regularly ordained by the heads of the Church. And that he shall observe the covenants and Church articles to do them as he shall be directed by the Spirit, and if he receive not the Spirit he shall not teach. This is the law unto you, that ye receive not the teachings of any who come with revelations and commandments, unless they themselves have come in at the gate and been properly ordained by the heads of the Church to teach the things received, or which will be received through the one appointed. The appointive or nominating power is in the Presidency of the High Priesthood. The keys belongeth always unto the Presidency of the High Priesthood, and they have the power and authority to officiate in all of the offices and hold the keys of all of the spiritual blessings of the Church.

The Twelve Apostles are a traveling, presiding high council, are special witnesses for Christ, God's High Priests, to officiate in the name of the Lord under the direction of the Presidency. Otherwise they form a quorum equal in authority and power to the Presidency. Upon the dissolution of the Presidency, the body of God's High Priests hold the nominating or appointing power, and in harmony with the principles of righteousness select one of the high priesthood to preside over the high priesthood of the Church. The appointment is submitted for the approval of the Church, as all things are done by common consent.

There are two offices in the Church that descend from father to son, but the right to the Melchizedek priesthood comes from the Eternal God, and not by descent from father or mother. Since the organization in 1830, there never has been a disorganization of the Church, never a cessation of authority, never a lapse or failure in the functions of the priesthood. God in his wisdom builded

well—thoroughly and firmly upon the eternal rock; and while the furious storms once scarred and partially shattered the superstructure and drove some of the tottering and fearful to other shelter, the Church remained and has been equal to every emergency. Men may fall, or their posterity apostatize, but the priesthood shall continue forever.

In Christ's Church the prerogatives of the priesthood have been preserved and perpetuated in the furtherance of the purposes of the Lord. In a time of distress and apostasy, Oliver Cowdery said, "Keep the main body of the stream. Where the main body of the Church goes, there is the authority. All those lo here's and lo there's have no authority, but this people have the true and holy priesthood." Joseph and Oliver were visited by a holy messenger, who committed unto them the gospel of salvation, and told the young men that in them and their seed all generations after them should be blessed. In them, and the wonderful work they established, all generations so far have been blessed. But Oliver has left no seed to be a blessing unto the world, and Joseph's family were moved out of their place for not giving heed to the sayings and teachings of the prophet. The Lord, being ever mindful of the words of his inspired servants, that truth should not be overcome by evil designings, and knowing what should befall the posterity of Joseph and Oliver, transferred the blessing conferred upon Oliver to the head of Hyrum Smith, that the rights and inheritance of the gospel of Abraham might be preserved inviolate in the Church and among his people. "From this time forth I appoint unto him (Hyrum Smith) that he may be a prophet, and a seer, and a revelator unto my Church, as well as my servant Joseph. That he may act in concert also with my servant Joseph, who shall show unto him the keys whereby he may ask and receive, and be crowned with the same blessing, and glory, and honor, and priesthood, and gifts of the priesthood, that were once put upon him that was my servant Oliver Cowdery." So the rights and blessings and functions necessary in God's eternal plan are protected and preserved for the fulfilment of his divine purposes.

In fulfilment of prophecy, the Lord led our fathers to this valley. He is making Zion flourish upon the hills, and rejoice upon the mountains. He is bringing forth buds and blossoms in adundance

from solitary places, and he has promised that Zion shall be redeemed and shall not be moved out of her place. "I have decreed," says the Lord, "that your brethren which have been scattered shall return to the land of their inheritance, and build up the waste places of Zion; for after much tribulation cometh the blessing; but that Zion cannot be built up, except upon the principles of the law of the celestial kingdom."

May God hasten the time when righteousness may co-ordinate with mercy, and justice prevail by right and might, that faith may increase, and the everlasting covenant and the fulness of the gospel prevail unto the establishment of peace and good will. May men accede to the fatherhood of God, unselfishly respect God's purposes, and humbly receive the truths of heaven contained in the book of God's covenants and commandments, that most wonderful of sacred books—"The Doctrine and Covenants."

Salt Lake City, Utah.

MY GALILEE.

(For the Improvement Era.)

I care not how old ocean pours
Rebellious on her sea-beat shores!
What though destruction's self advance,
Armed with the hostile elements;
There's One who rides the storms with me,
Holds in his hand their destiny,
He hushed the scream of the lashing wave
On angry Galilee, and gave
Her back to peace, and the winds that blew,
And calmed the heart of the restless crew.
When the winds are wild, and the deeps arise
In a sea of foam to the clouded skies,
I turn to him in my perilous flight,
Through the angry sea and the stormy night;
He hears me call, and lifts his arm
To the rebel sea, and the thunder storm:
"Peace, be still!" I hear him say.
The winds retire and the seas obey,
And my heart grows calm on the wildest sea,
For he sails with me o'er my Galilee.

THEO. E. CURTIS.

Salt Lake City, Utah.

THE INEVITABLE.

BY NEPHI ANDERSON, AUTHOR OF "ADDED UPON," "THE CASTLE BUILDER," ETC.

The blinds were drawn, a fire blazed in the grate, and the ground-glass electric globes mellowed the light on the reading table. Bert Archer sat on one side of the table reading. His wife's easy chair stood on the other side, in the cosy corner between the fireplace and the book case. The chair was still unoccupied, but the subdued noises of work being finished in the next room soon ceased, and Lucy Archer came in. She took a book from the top of the case, and then seated herself. She did not begin to read, however, but placed the unopened book on the table. She then leaned forward in her chair and gazed steadily into the fire.

"Are you through for today, my dear?" he asked, as he lowered his book.

"Yes, thank goodness," she replied.

She continued to look into the fire. He glanced at the book which she had placed on the table, and then went on with his reading. Presently she straightened in the chair, picked up her book, and turning to her husband, said:

"Bert, you are a sly one. You placed this book on my work table this morning before you went to work, thinking, of course, that I would pick it up and read it."

"Yes, that's true," he replied, as he looked at the fire instead of at her. "I hope you have been reading it."

"Well, I did look into it, just for a few minutes, for I really haven't time to read such stuff. But, look here, Bert, it's no use your trying to make a 'Mormon' out of me."

"Why, dear," said he, turning to her, "I do not wish to make a 'Mormon' out of you; but I should very much like the Lord to make you a Latter-day Saint."

"Well, I shan't and won't be a 'Mormon!'" she exclaimed, rather jerkily, as if it were hard to say. "I don't believe in your doctrine. If you will speculate in religion, I can't see why old Parson Brown's wasn't good enough. It's been good enough for your family and for mine for a good many generations."

"How far did you get in your reading?" he asked, ignoring the oft-disputed point which she had brought up.

"Ah, just a few pages—to where it speaks of marriage for eternity, and there I closed the book."

"Why did you quit there? Isn't that an interesting subject?"

"Well, I had read that before—but, Bert, doesn't the Bible say that in heaven there is neither marriage nor giving in marriage?"

"I object to your quoting scripture to prove any argument you wish to make, because you yourself do not believe in it."

"Now, Bert, you go too far. I've never said that I am such an unbeliever as you would make me out to be."

"I am glad to know it, dear. I wish you would believe more. Someone has said that an unbelieving woman is like a beautiful flower that has lost its fragrance."

"Thank you. You do flatter me." She turned her face again to the fire, leaning her head on her hand. He turned over the pages of his book, but finding the chapter he was reading too long to finish hurriedly, he closed the book.

"Lucy," he asked "why do you object to the doctrine of marriage for eternity? Doesn't it appeal to you as something to be desired very much? For my part, I think it is one of the most beautiful and desirable hopes—that of a continuation into eternity of that love which binds together man and wife in this world. Lucy, as I have told you so often, I want you to be my wife always—as long as we two shall exist and can know each other, so long do I want to call you wife. You cannot object to that?"

"No—but—" She turned again, placed her elbows on the

table, rested her chin on the palms of her hands, and looked straight at her husband.

"But what?" asked he.

She did not reply. He also looked across the table, and he could see in the face turned towards him, traces of a struggle. Ever since he had received the gospel, now two years ago, he had been prayerfully watching and waiting for some awakening in his wife to a realization of the truth which he had, and which meant so much to him—to them both, if she were only willing.

"Bert, I want you to believe me, that lately I have been trying to look in your direction, to see and feel as you do. You may think that I am wilfully obstinate, but I am not."

"No, dear, I have never thought that."

"I don't understand 'Mormonism,'" she continued, "and I can't believe what I do not understand. And especially the marriage part of your religion—there are some things in it that I can't and *won't* believe."

"What particular part, for instance?"

"Polygamy."

He did not laugh at her, but it was a big, broad smile which she saw across the table.

"As far as we are concerned here and now," he said, "that is a matter scarcely worth debating. Wherever or whenever we see that 'article' we may be sure that it is contraband. You need not worry about polygamy, my dear. Let us get down to the first principles."

"No; I am going to stay with the 'higher principles,' as you call them. Faith, repentance and baptism may be well enough, but what about plural marriage and these other things?"

"Well, what about them, dear?"

She did not reply, but she leaned forward and adjusted the coal in the grate. He wondered at the strange mood she was in tonight. When she sat up again she did not look at him, but at the picture of a sweet-faced woman hanging on the wall above him. After a few moments, her eyes still fixed on the picture, she said:

"She must have been a beautiful girl. Was she?"

"I think so; and as good as she was beautiful."

"She had never heard of 'Mormonism,' had she?"

"No; she died six months before the 'Mormon' elders came to our town."

"Had she lived, do you think she would have become a 'Mormon?'"

"I have no doubt about it. Our religious views were much alike, and we often discussed principles which later I learned were gospel truths."

"Did you ever discuss the marriage question with her?"

"Do husband and wife ever talk of marriage? Well, now—"

"I mean from the 'Mormon' viewpoint, of course, that of marriage for eternity."

"Yes; although we did not have much light on the question, we having been taught from childhood that the marriage relations entered into here were only binding until death did us part. It seemed to us that there was something wrong, but we could not locate it. If we are eternal beings, we reasoned, and have an eternal principle, why should not love continue as long as there is existence. And then, again, what God does should be eternal, and we believed that when Parson Brown married us—as he married you and me—and said, 'What God hath joined, let no man put asunder,' we believed he had the authority which he claimed. But I'll admit that we were somewhat at sea on these matters."

"Now, Bert; tell me this: you believe that the true marriage state exists eternally. You loved your first wife as much—well as much as you say you love me. You will want her in the next world as much as you say you want me." She looked fixedly at him across the table.

"True, dear, true, but—"

"Don't you think, Bert, that I can see the inevitable result of this marriage system? Yes; I am not so dull, or so blind.—All you need to do is to be sealed to your first wife for eternity, and then marry me for time and eternity in your temple, and there you have it."

Bert did not reply.

"You will then have two wives at the same time," she said.

"Your reasoning is absolutely correct," he replied.

"I don't believe it," she exclaimed, so emphatically that her tones were almost fierce.

"Very well, dear," he replied quietly, "you need not believe it. Believe rather that when these earthly bodies of ours die, that that is the end of existence, and consequently of all life, love, with all that these terms mean. If that be true, then neither she who is gone before, nor you, nor I will ever meet to know and to marry each other. Believe, if you will that the sod on our graves covers and completely obliterates all the good, the true and the beautiful that ever existed in our hearts and lives here—believe all this if you will or can; but as for me—"

"Bert, you know I don't believe that. I am neither a heathen nor an infidel. There must be some future state of the soul, of course, but what that is—that has been bothering me."

"Granted, then, that there is a future state, we shall say, in heaven—we will not consider any other region. Now, answer in your own heart, and choose from these two conditions: First, the one generally conceived of by the religious world—that is, that we shall all live in a sort of evened up world where our individual likes, inclinations, desires and capabilities will not be permitted to operate: where everyone will love everyone else identically the same, both as to quality and kind. Contrast this with that condition which continues to every man and every woman the Godlike attributes and capabilities which either have a beginning or a development here, where the terms husband, wife, parent, child, will carry with them the same holy meaning which they do here, accentuated and purified, of course, by the glory of immortality. Which of these appeals to you? As for me, you know my expectations. I want to call you wife always, for time increases true love rather than diminishes it."

"And of course you feel the same towards your first wife as you do towards me," she added.

"Certainly."

"And you would make her also a wife for eternity?"

"Yes; I have already done so."

"What!"

"The sealing ordinance has already been attended to which makes her mine for eternity—mine, if I can live worthy of her."

"O Bert! why did you not—why—?"

She leaned back in her chair, covered her face with her hands, and struggled hard to keep down the sobs.

He arose and went around to her chair. "Dear," he said, as he took her cheeks in his hands, "I dared not wait longer. I would have given the world to have had you with me, but after that last talk we had about the matter I nearly gave up in despair about you, and so I went and had the ordinance attended to."

There was a painful pause. The fire smouldered low in the grate. The night noises from the outside world had become fewer and now the evening was still.

"Lucy, why should you care?" he asked, not harshly. "Why should any one care who believes that there is no marriage for eternity? If there are no wives, Lucy, in the next world, what would it matter if a dozen dead women were sealed to me?"

She took his hands from her face and leaned forward out of his reach. Her sobs ceased, but she did not reply to his enquiries.

"To me," he said in an endeavor to help her, "there are three thinkable things regarding the future life: utter annihilation and oblivion; the dead-level, purposeless heaven of the sectarian; the exalted, glorified, progressive life eternal in the celestial kingdom of God. This last is attained only through ceaseless self-sacrificing effort; and yet who can hesitate to choose from among them?"

She did not reply; and presently he went back to his chair, and took up his neglected book. He opened it, but he looked over the top edge at the troubled face bathed in the red firelight. His heart went out to her; but what else could he have done? How could he have spared her? No; the truth in this matter must be known and considered. There are some things which cannot be put away forever; sometime, somewhere they must be met. For a long time she sat still and quiet, looking or turning neither to the right nor to the left. The beautifully formed lines of her face stood in clear profile against the fire glow, and he studied the changing expressions on it, not now from behind the protection of a book, but openly. After a time he saw some hard

lines soften, and then the eyes become moist again, this time, he was sure, not from anger or resentment.

Then she arose and went softly to him, seating herself on the cushioned arm of his chair. He drew her close.

"Bert," she said, with a tremor in her voice, "I want you to forgive me. Sh—wait, let me talk now. I was going to ask you once more that foolish question, 'Do you love me?' Your daily life tells me you do, and I am silly for asking it so often. * * * And, dear, I love you, too; I haven't told you that so often as you have said it to me. You may think that I am irritable and unreasonable, and all that, but, believe me, it is because of my—my selfish love for you * * * I have been doing some reading lately in your books. I have been studying, too, and thinking, ah, so hard, trying to solve the riddle of what will become of us three—you and me and her," pointing to the picture, "and whichever way I turn I always come at last to the inevitable result, that we three must be together. I have told you that I did not believe, but that has always been the utterances of the rebellious part of myself; for, dear, no woman that loves a man as I love you can say in her heart that she does not desire that relationship to exist forever." The tremor in her voice was gone. "Yes; I can see it now," she continued, "the inevitable—and I must prepare to meet it bravely."

There was a pause, and then he said:

"Lucy, there is no such thing as the inevitable. There are always two roads from which to choose."

"Hush, or I will think you wish to get rid of me. No; there is but one way for me. I cannot bear to think of existence either in this world or any other apart from-you. Where you go, I will go, if I may. If I must choose, it will be to the path which leads to the inevitable. * * * And, Bert, that doesn't now seem so hard as before. But I know so little, I am so weak. I have so little faith. I want to believe, and I am just beginning."

"And God bless and nourish that beginning," said he, as he kissed gently and reverently a face made bright by glowing eyes.

Salt Lake City, Utah.

THE UNCONSCIOUS ILLAPSE.

BY CLAUDE T. BARNES.

The religious thought of the world is a confusion: having cast away some fallacious tenets of its creeds, the sagacious laity, everywhere, is now in a state of hopeless perplexity in arranging the few principles it has reserved. By permitting no argument, by a constant *petitio principii*, begging of the question, the Roman Catholic church maintains its position; but elsewhere the clergy is foremost in the progress of doubt. There has been an evolution from blind belief to mistrust, and from mistrust to chaos; but out of the disorder is slowly developing the truth.

Years ago, our scientific men were nearly all as indifferent toward religion as, in olden times, were the Laodiceans; but that want of interest sprang from incomprehension, not dislike; now they are meeting the unbiased latitudinarians half way in the mutual confidence of ascertaining the true religious conception. The term "latitudinarians" must not be understood to include the *soi-disant* reformer of London, Mr. R. J. Campbell, for his magniloquence and radical "new theology" are dismissed with a word by those who know him best. Mr. W. Robertson Nicoll, a close friend of Mr. Campbell, recently wrote in *The British Weekly* as follows:

Mr. Campbell is constantly pronouncing on the gravest questions without having studied one of them at first hand. We have read several of his recent sermons, and have been amazed and disconcerted by paragraph after paragraph of ignorant dogmatism, inconsequent thinking, and misty generalization.

After this depreciation by a personal friend, it is, probably, not a groundless opinion in one who listened to Mr. Campbell's sermons during two years, to say that the successor of Dr. Parker

is at the end of his ability as far as his influence in changing the world's religion is concerned. He has created a stir, of course; but he is not a true representative of those whose aim is the systematization of the gospel in their own minds, and to their own infinite relief. Dissenters, sceptics, agnostics, rationalists and idealists, these honest and learned seekers after truth may be; but they are precisely the wise men to whom Tennyson referred when he said:

Believe me there exists more faith
In honest doubt than in half the creeds.

As Melchior, Gaspar and Balthazor looked upon the infant Christ with mingled wonder and incredulity, so these Magi of our time are viewing the incongruities of belief with the fervent hope of finding the gem of truth somewhere among them.

As a loosened buoy floats slowly inland, by the soft propulsion of an evening breeze, so are the unsettled minds of the world, unconsciously, drifting towards one little island—The Isle of Truth, "Mormonism." Some cast their anchors in a bay here, some, in an estuary there, seeing no more than the peninsula or promontory near them; but few make their way up the river, up the mountain to its summit, there to look with gladness upon the delectable island of truth about them. Numerous are they who have grasped but one principle of the gospel, and, through our inability to reach them, are still waiting in the little inlet which, alone, they have seen. It is almost saddening to read of their ceaseless longing for that greater view, and to know that, in all cases, we cannot, at present, reach them. Those who have read Goethe's *Wilhelm Meister*, *Faust* and *The Sorrows of Werther*, or who have perused Arthur Hugh Clough's poems—*Qua Cursum Ventus*, *Qui Laborat Orat*, *The Shadow*, *The Venice*, *The Stream of Life*, *Where Lies the Land*, and *Say Not the Struggle Naught Availeth*—know what oppression this longing for greater light is in literature. Clough says, in *Perche Pensa*:

To spend uncounted years of pain
Again, again, and yet again,
In working out in heart and brain
The problem of our being here;
To gather facts from far and near,

Upon the mind to hold them clear,
And, knowing more may yet appear,
Unto one's latest breath to fear
The premature result to draw—
Is this the object, end and law,
And purpose of our being here?

Thus it is in literature that one finds the deepest expression of this melancholia; but, though scientists and philosophers are burdened with the same dolor, they are unconsciously drifting into recognition of the one great system of truth.

The greatest religio-philosophical magazine published today is *The Hibbert Journal* of London, for only the Melchiors and Gaspars of our time debate in its forum. An Oxford writer, Mr. Sturt, in the October number, unconsciously defends two well-known "Mormon" principles—The Eternal Progression of God and of man. Briefly, the Latter-day Saints have always believed that, forever, God will progress and man will progress, that there will, evermore, be for both something yet to learn. A university student may be perfect as far as concerns his capability of answering any arithmetical problem that a child of seven may conceive; but in the realm of higher mathematics he may be decidedly limited and imperfect in his powers: "Mormonism" teaches that mankind is like the child of seven, and that God is necessarily perfect only so far as his works demand that he should be. Keeping this in mind, then, listen to what Mr. Sturt says:

Instead of regarding God and the world as essentially static and completed, we should regard them both as in process of evolution. In regard to the world this is generally conceded; but it is not noticed that evolution in the world logically implies evolution in God. If the movement of the world comes from God, then it must have importance for God—God must be better for it; if God were none the better, then the creation and continued existence of the world would have no meaning from God's point of view. Let God and the world be truly changing, truly improving, and a splendid vista opens before us; we become like young men looking into the track of a sunset. The things that are, seem merely promises of the wonderful things that will be.

For five years this doctrine of Eternal Progression of God and of man has been upheld most vigorously by one of the greatest living scientists, Sir Oliver Lodge, of the University of Birmingham.

ham. Some of his articles in *The Hibbert Journal* have so accorded with the deeper principles of "Mormonism" that they could very well have been distributed as Latter-day Saint tracts. Unlike any of his compeers, he is constantly maintaining that Anthropomorphism is true, *i. e.*, that God has a body like that of man, and different from man's only in quality and perfection. This has always been a characteristic tenet of "Mormonism." Verification of these statements concerning Mr. Lodge can be obtained from any of his late writings. Probably he is the most illustrious one of those of whom it might well be said: "They are unconsciously 'Mormon.'"

In the *Fortnightly Review* for April, appeared an article by Prof. H. H. Turner, F. R. S., the subject of which was, as he said, "a new fact of startling importance." It is not "new" to the Latter-day Saints: "Mormonism" has always taught that, as man is like God in body, so he may become like God in power. As God controls a world, man may; and thus throughout the infinitude of space will be created numberless planetary systems to be under the care of the sons of God. Already the divine plans of salvation are being worked out in other worlds, consequently there are now other universes than ours. This great truth has not been recognized heretofore by the savants of the world; but, how the masters of science are unconsciously drifting into a recognition of "Mormon" truths, is seen from what Prof. Turner says of this latest observation:

What alters the case completely is the recent discovery that the universe of stars is not single, but multiple in character; we are surrounded by not one universe, but at least two.

The honor of the discovery of a second universe of stars belongs to Prof. J. C. Kapteyn, of Groningen, who devoted his address at the Congress of Arts and Sciences at St. Louis in 1904 to this topic, pointing out how the existence of more than one stellar universe was indicated, without, however, giving details for distinguishing one from another. Following up the suggestion, Mr. A. S. Eddington, recently appointed chief assistant at the Royal Observatory, Greenwich, has found it possible to demonstrate the existence of at least two universes, and to estimate their relative numerical strength.

It may be added that before Prof. Kapteyn's St. Louis address had been published or otherwise known to him, Mr. H. C. Plummer of the Oxford University Observatory independently pointed out (*Monthly Notices*, vol. lxxv, p. 566) that known facts indicated the existence of more than one universe.

Wherever one may be, one finds the thoughts of educated men in confluence toward the doctrines of the Latter-day Saints. Each intellect is attracted by one or more principle, and, as it converses with the other minds of the world, none realize that though at present far apart, these minds like streams and rivers are fast flowing toward the same waters surrounding the Isle of Truth.

One day recently as Dr. Hugh T. Black, the famous preacher of Edinburgh, was strolling about the campus of the University of Michigan, he conversed freely on the subject of Revelation, and finally said, in response to a direct question, that he believed in modern revelation from God. Thus another "Mormon" tenet has a powerful exponent; and so it is *ad infinitum*—every single principle of the gospel is defended by one scholar or another, though few of them know it *in toto*.

One of the most reasonable and comprehensive principles propagated by the Latter-day Saints is baptism for the dead; i. e., those who died without hearing of Christ are not damned, but are taught the gospel in Paradise, and upon their acceptance of it there, await baptism for them by their friends on earth. The world realizes that in damning those who have never had a hearing, it is committing a cruel injustice; but being unguided it continues to flounder and to guess at the truth. The latest attempted solution of the problem comes from Dr. Levi Gilbert, editor of *The Western Christian Advocate*. In his book called *The Hereafter and Heaven*, he makes bold to ask that prayers for the dead be introduced in Methodism. This is a confession that something ought to be done for the departed; but that the suggestion only leaves the world in a more complicated maze as to the *method* of saving the dead, and that the world will never of its own accord discover the grand principle underlying vicarious work for the unenlightened souls of past ages, is apparent from the comment made upon Dr. Gilbert's idea by another Methodist, the editor of *The Central Christian Advocate*. He says:

May we be permitted to ask by whom and with what intentions we may expect prayers for the dead ultimately to be offered? And from whom as well as for whom we may ultimately be expected to draw the suffrages of these prayers? We do not argue now; we ask for definitions and limits. For we must remember that not even Rome allows us to pray for the damned. Her system of

purgatory is only a system of purification, of discipline and heavenly leading. Would our prayers mean less? Would we adopt the word "purgatory?"

It is more pitiable than anything else, to see the leaders of a church talking of changing its basic beliefs as would the members of a national convention talk of changing the basic principles of a political party in order to fight the next campaign. How can truth change?

Everyone is familiar with the world's renunciation of infant damnation; but few confess that in casting away that inhuman doctrine, it has accepted a well grounded principle of the Latter-day Saints.

A few years ago people were hearing some such doctrine as this: Hell is divided into seven lodges, each sixty times hotter than the one above it. Dalkiel is the presiding angel of Sheol, the seventh lodge. Sheol is 4,084,560,000,000 times hotter than fire; and into it shall be cast Elisha, son of Abuya, all Sabbath breakers and idolators, there ever to remain in torment! Sufficiently warm places for all other sinners were provided by the other six lodges. This awful statement was not given only *in terrorem*, but as a literal description of hell! Today we hear little of it: the hell of fire and brimstone is an excruciating absurdity of the past. "Mormonism" never has propounded such an idea; indeed, the transformation of the world's belief concerning hell, seems to have been a direct result of "Mormon" influence. Imagine being born into the next world deformed or with comparatively inferior capabilities and powers, and you have a fair idea of what the real hell is.

This alteration of the world's belief concerning the baptism of babes and in regard to hell, is an astonishing proof of the fallibility of its religions. It seems absurd to think of God's making a mistake and of his changing his mind concerning a prerequisite to salvation; but the doctrine of infant damnation is now, unquestionably, altered; hence, *mirabile dictu*, God has changed his mind! It is as if God had attempted to build a ten-story building with a one-brick wall; and then after the structure had collapsed, had decided that the wall was not thick enough. The religion which changes its doctrines not only exposes its own fallibility, but necessarily makes God an imperfect architect. One who reads gospel

principles, however, of a half century ago, will find them exactly the same today; and so it will be eternally. Truth cannot change.

On January first 1900, people were somewhat startled to hear that a Miss Agnes Ozman, of Topeka, Kansas, had spoken with other tongues, as did the disciples of Jesus on the day of Pentecost. Since that time many more have spoken with tongues; and now an "Apostolic Faith movement" claims that the gift is restored. Mr. Parham, one of the leaders, says: "We truly are in the days of the restitution of all things which God has spoken by the mouth of all his holy prophets since the world began." A writer in *The Wesleyan Methodist* says that the sincerity of these people is undoubted; but, however, that it is a matter of history that in the early days of the "Mormon" Church whole days of speaking meetings were devoted to it. The Latter-day Saints have always taught that the gift of tongues is one of those "signs which shall follow them that believe;" hence, this late manifestation of the gift can therefore be regarded only as another evidence of the unconscious illapse into "Mormonism."

Another surprising indication of this drifting toward the doctrines of the Latter-day Saints appears in the religious statistics for 1906, as compiled by Dr. H. K. Carroll, in *The Christian Advocate*. Of the 54 denominations in the United States in 1906, the Latter-day Saints were seventeenth in point of membership, but fifth in the matter of net gains! Of the 870,389 communicants that joined the 54 churches last year, 52,107 became "Mormons!"

The outlook was never brighter; all mankind is unconsciously drifting toward the Isle of Truth. The world is in a quandary because it knows not towards what it is tending. It behooves us to open its eyes, to work harder than ever before. Let the motto of each be: *nulla dies sine linea*—no day without something done for God and his people.

University of Michigan.

THE HISTORY OF RASSELAS.

PRINCE OF ABYSSINIA.

BY SAMUEL JOHNSON, LL. D.

CHAPTER XXXIX.

THE ADVENTURES OF PEKUAH CONTINUED.

“We wandered about in this manner for some weeks, whether, as our chief pretended, for my gratification, or, as I rather suspected, for some convenience of his own. I endeavored to appear contented where sullenness and resentment would have been of no use, and that endeavor conduced much to the calmness of my mind; but my heart was always with Nekayah, and the troubles of the night much overbalanced the amusements of the day. My women, who threw all their cares upon their mistress, set their minds at ease from the time when they saw me treated with respect, and gave themselves up to the incidental alleviations of our fatigue without solicitude or sorrow. I was pleased with their pleasure and animated with their confidence. My condition had lost much of its terror; since I found that the Arab ranged the country merely for riches. Avarice is a uniform and tractable vice: other intellectual distempers are different in different constitutions of mind; that which soothes the pride of one, will offend the pride of another; but to the favor of the covetous there is a ready way; bring money and nothing is denied.

“At last we came to the dwelling of our chief, a strong and spacious house built with stone in an island of the Nile, which lies, as I was told, under the tropics. ‘Lady,’ said the Arab, ‘you shall rest after your journey a few weeks in this place, where you are to consider yourself as sovereign. My occupation is war: I

have therefore chosen this obscure residence, from which I can issue unexpected, and to which I can retire unpursued. You may now repose in security; here are few pleasures, but here is no danger.' He then led me into the inner apartments, and, seating me on the richest couch, bowed to the ground. His women, who considered me as a rival, looked on me with malignity; but being soon informed that I was a great lady detained only for my ransom, they began to vie with each other in obsequiousness and reverence.

"Being again comforted with new assurances of speedy liberty, I was for some days diverted from impatience by the novelty of the place. The turrets overlooked the country to a great distance, and afforded a view of many windings of the stream. In the day I wandered from one place to another, as the course of the sun varied the splendor of the prospect, and saw many things which I had never seen before. The crocodiles and river-horses are common in this unpeopled region, and I often looked upon them with terror, though I knew that they could not hurt me. For some time I expected to see mermaids, and tritons, which, as Imlac has told me, the European travelers have stationed in the Nile; but no such beings ever appeared, and the Arab, when I inquired after them, laughed at my credulity.

"At night the Arab always attended me to a tower set apart for celestial observations, where he endeavored to teach me the names and courses of the stars. I had no great inclination to this study, but an appearance of attention was necessary to please my instructor, who valued himself for his skill, and in a little while I found some employment requisite to beguile the tediousness of time, which was to be passed always amidst the same objects. I was weary of looking in the morning on things from which I had turned away weary in the evening: I therefore was at last willing to observe the stars rather than do nothing, but could not always compose my imagination, and was very often thinking of Nekayah, when others thought me contemplating the sky. Soon after the Arab went upon another expedition, and then my only pleasure was to talk with my maids about the accident by which we were carried away, and the happiness that we should all enjoy at the end of our captivity."

"There were women in your Arab's fortress," said the princess, "why did you not make them your companions, enjoy their conversation, and partake of their diversions? In a place where they found business or amusement, why should you alone sit corroded with idle melancholy? or why could not you bear for a few months that condition to which they were condemned for life?"

"The diversions of the women," answered Pekuah, "were only childish play, by which the mind, accustomed to stronger operations, could not be kept busy. I could do all which they delighted in doing by powers merely sensitive, while my intellectual faculties were flown to Cairo. They ran from room to room, as a bird hops from wire to wire in his cage. They danced for the sake of motion, as lambs frisk in a meadow. One sometimes pretended to be hurt that the rest might be alarmed; or hid herself that another might seek. Part of their time passed in watching the progress of light bodies that floated on the river, and part in marking the various forms into which clouds broke in the sky.

"Their business was only needlework in which I and my maids sometimes helped them; but you know that the mind will easily straggle from the fingers, nor will you suspect that captivity and absence from Nekayah could receive solace from silken flowers.

"Nor was much satisfaction to be hoped from their conversation; for of what could they be expected to talk? They had seen nothing, for they had lived from early youth in that narrow spot of what they had not seen, they could have no knowledge, for they could not read. They had no ideas but of the few things that were within their view, and had hardly names for anything but their clothes and their food. As I bore a superior character, I was often called to terminate their quarrels, which I decided as equitably as I could. If it could have amused me to hear the complaints of each against the rest, I might have been often detained by long stories, but the motives of their animosity were so small, that I could not listen without interrupting the tale."

"How," said Rasselas, "can the Arab, whom you represented as a man of more than ordinary accomplishments, take any pleasure in his seraglio, when it is filled only with women like these? Are they exquisitely beautiful?"

"They do not," said Pekuah, "want that unassuming and

ignoble beauty which may subsist without sprightliness or sublimity, without energy of thought or dignity of virtue. But to a man like the Arab such beauty was only a flower casually plucked and carelessly thrown away. Whatever pleasures he might find among them, they were not those of friendship or society. When they were playing about him, he looked on them with inattentive superiority; when they vied for his regard, he sometimes turned away disgusted. As they had no knowledge, their talk could take nothing from the tediousness of life; as they had no choice, their fondness or appearance of fondness, excited in him neither pride nor gratitude: he was not exalted in his own esteem by the smiles of a woman who saw no other man, nor was much obliged by that regard of which he could never know the sincerity, and which he might often perceive to be exerted, not so much to delight him as to pain a rival. That which he gave, and they received as love, was only a careless distribution of superfluous time, such love as man can bestow upon that which he despises, such as has neither hope nor fear, neither joy nor sorrow."

"You have reason, lady, to think yourself happy," said Imlac, "that you have been thus easily dismissed. How could a mind hungry for knowledge, be willing, in an intellectual famine, to lose such a banquet as Pekuah's conversation?"

"I am inclined to believe," answered Pekuah, "that he was for some time in suspense; for notwithstanding his promise, whenever I proposed to dispatch a messenger to Cairo, he found some excuse for delay. While I was detained in his house, he made many excursions into the neighboring countries, and, perhaps, he would have refused to discharge me, had his plunder been equal to his wishes. He returned always courteous, related his adventures, delighted to hear my observations, and endeavored to advance my acquaintance with the stars. When I importuned him to send away my letters, he soothed me with professions of honor and sincerity; and, when I could be no longer decently denied, put his troop again in motion, and left me to govern in his absence. I was much afflicted by this studied procrastination, and was sometimes afraid that I should be forgotten; that you would leave Cairo, and I must end my days in an island of the Nile.

"I grew at last hopeless and dejected, and cared so little to

entertain him, that he for a while more frequently talked with my maids. That he should fall in love with them, or with me, might have been equally fatal, and I was not much pleased with the growing friendship. My anxiety was not long; for as I recovered some degree of cheerfulness, he returned to me, and I could not forbear to despise my former uneasiness.

“He still delayed to send for my ransom, and would, perhaps, never have determined, had not your agent found his way to him. The gold, which he would not fetch, he could not reject when it was offered. He hastened to prepare for our journey hither, like a man delivered from the pain of an intestine conflict. I took leave of my companions in the house, who dismissed me with cold indifference.”

Nekayah, having heard her favorite’s relation, rose and embraced her; and Rasselas gave her a hundred ounces of gold, which she presented to the Arab for the fifty that were promised.

CHAPTER XL.

THE HISTORY OF A MAN OF LEARNING.

They returned to Cairo, and were so well pleased at finding themselves together that none of them went much abroad. The prince began to love learning, and one day declared to Imlac, that he intended to devote himself to science, and pass the rest of his days in literary solitude.

“Before you make your final choice,” answered Imlac, “you ought to examine its hazards and converse with some of those who are grown old in the company of themselves. I have just left the observatory of one of the most learned astronomers in the world, who has spent forty years in unwearied attention to the motions and appearances of the celestial bodies, and has drawn out his soul in endless calculations. He admits a few friends once a month to hear his deductions and enjoy his discoveries. I was introduced as a man of knowledge worthy of his notice. Men of various ideas and fluent conversation are commonly welcomed to those whose thoughts have been long fixed upon a single point, and who find the images of other things stealing away. I delighted

him with my remarks; he smiled at the narrative of my travels; and was glad to forget the constellations, and descend for a moment into the lower world.

“On the next day of vacation I renewed my visit, and was so fortunate as to please him again. He relaxed from that time the severity of his rule, and permitted me to enter at my own choice. I found him always busy, and always glad to be relieved. As each knew much which the other was desirous of learning, we exchanged our notions with great delight. I perceived that I had every day more of his confidence, and always found new cause of admiration in the profundity of his mind. His comprehension is vast, his memory capacious and retentive, his discourse is methodical and his expression clear.

“His integrity and benevolence are equal to his learning. His deepest researches and most favorite studies are willingly interrupted for an opportunity of doing good by his counsel or his riches. To his closest retreat, at his most busy moments, all are admitted that want his assistance: ‘For, though I exclude idleness and pleasure, I will never,’ says he, ‘bar my door against charity. To man is permitted the contemplation of the skies, but the practice of virtue is commanded.’”

“Surely,” said the princess, “this man is happy.”

“I visited him,” said Imlac, “with more and more frequency, and was every time more enamored of his conversation; he was sublime without haughtiness, courteous without formality, and communicative without ostentation. I was at first, great princess, of your opinion, thought him the happiest of mankind, and often congratulated him on the blessing he enjoyed. He seemed to hear nothing with indifference but the praises of his condition, to which he always returned a general answer, and diverted the conversation to some other topic.

“Amidst this willingness to be pleased and labor to please, I had quickly reason to imagine that some painful sentiment pressed upon his mind. He often looked up earnestly toward the sun, and let his voice fall in the midst of his discourse. He would sometimes, when we were alone, gaze upon me in silence with the air of a man who longed to speak what he was yet resolved to

suppress. He would often send for me with vehement injunctions of haste, though, when I came to him, he had nothing extraordinary to say. And sometimes, when I was leaving him, he would call me back, pause a few moments, and then dismiss me."

CHAPTER XLI.

THE ASTRONOMER DISCOVERS THE CAUSE OF HIS UNEASINESS.

"At last the time came when the secret burst his reserve. We were sitting together in the turret of his house watching the emersion of a satellite of Jupiter. A sudden tempest clouded the sky, and disappointed our observation. We sat awhile silent in the dark, and then he addressed himself to me in these words:— 'Imlac, I have long considered thy friendship as the greatest blessing of my life. Integrity without knowledge is weak and useless, and knowledge without integrity is dangerous and dreadful. I have found in thee all the qualities requisite for trust, benevolence, experience and fortitude. I have long discharged an office which I must soon quit at the call of nature, and shall rejoice in the hour of imbecility and pain, to devolve it upon thee.'

"I thought myself honored by this testimony, and protested that whatever would conduce to his happiness would add likewise to mine."

"Hear, Imlac, what thou wilt not without difficulty credit. I have possessed for five years the regulation of the weather and the distribution of the seasons; the sun has listened to my dictates, and passed from tropic to tropic by my direction; the clouds at my call, have poured their waters, and the Nile has overflowed at my command; I have restrained the rage of the dog-star, and mitigated the fervors of the crab. The winds alone, of all the elemental powers, have hitherto refused my authority, and multitudes have perished by equinoctial tempest, which I have found myself unable to prohibit or restrain. I have administered this great office with exact justice, and made to the different nations of the earth an impartial dividend of rain and sunshine. What must have been the misery of half the globe if I had limited the clouds to

certain regions, or confined the sun to either side of the equator?"

CHAPTER XLII.

THE OPINION OF THE ASTRONOMER IS EXPLAINED AND JUSTIFIED.

"I suppose he discovered in me, through the obscurity of the room, some tokens of amazement and doubt, for, after a short pause, he proceeded thus:

"Not to be easily credited will neither surprise nor offend me; for I am probably the first of human beings to whom this trust has been imparted. Nor do I know whether to deem the distinction a reward or a punishment; since I have possessed it I have been far less happy than before, and nothing but the consciousness of good intention could have enabled me to support the weariness of unremitted vigilance.'

"How long, sir,' said I, 'has this great office been in your hands?"

"About ten years ago,' said he, 'my daily observations of the changes of the sky led me to consider whether, if I had the power of the seasons, I could confer greater plenty upon the inhabitants of the earth. This contemplation fastened upon my mind, and I sat days and nights in imaginary dominion, pouring upon this country and that the showers of fertility, and seconding every fall of rain with a due proportion of sunshine. I had yet only the will to do good and did not imagine that I should ever have the power.

"One day, as I was looking on the fields withering with heat, I felt in my mind a sudden wish that I could send rain on the southern mountains, and raise the Nile to an inundation. In the hurry of my imagination I commanded rain to fall; and, by comparing the time of my command with that of the inundation, I found that the clouds had listened to my lips.'

"Might not some other cause,' said I, 'produce this concurrence? The Nile does not always rise on the same day.'

"Do not believe,' said he with impatience, 'that such objections could escape me: I reasoned long against my own conviction, and labored against truth with the utmost obstinacy. I sometimes suspected myself of madness, and should not have dared

to impart the secret but to a man like you, capable of distinguishing the wonderful from the impossible, and the incredible from the false.'

"'Why, sir,' said I, 'do you call that incredible which you know, or think you know to be true?'"

"'Because,' said he, 'I cannot prove it by any external evidence; and I know too well the laws of demonstration to think that my conviction ought to influence another, who cannot, like me, be conscious of its force. I therefore shall not attempt to gain credit by disputation. It is sufficient that I feel this power, that I have long possessed, and every day exerted it. But the life of man is short, the infirmities of age increase upon me, and the time will soon come when the regulator of the year must mingle with the dust. The care of appointing a successor has long disturbed me; the night and the day have been spent in comparisons of the characters which have come to my knowledge, and I have yet found none so worthy as thyself.'"

[TO BE CONTINUED.]

THE SOUL'S ANSWER.

(*For the Improvement Era*)

"Aspiring Soul, why ever at unrest
 Throughout the days of thy sojourning here,
 When Pleasure's goddess, she of love and cheer,
 Invites thee to partake and be her guest?
 Drink deep the goblet she extends to thee,
 Let Bacchus cater and the devil laugh;
 Enjoy thy time, quaff deep the mirthful draught;
 Bid thoughtful brow and pale ambition flee."
 Methinks I hear the soul make answer strong:
 "I would thy tempting feast and revels try,
 For earth is lonely and the way is long;
 But my high birth forbids me thus to die!
 Of Heaven born, I could not brook the thong
 Of spiritual death. False Pleasure, thou dost lie.

H. C. SNELL.

Provo, Utah.

THE CLOSING YEARS OF ST. PAUL'S LIFE IN ROME.

BY COL. R. M. BRYCE THOMAS, AUTHOR OF "MY REASONS FOR LEAVING THE CHURCH OF ENGLAND."

V.

The school in which the great apostle taught, and over which the small church of St. Paolo alla Regola now stands, was doubtless the place where he gathered around him the nucleus of the Christian church in Rome. It was here that he taught the unsearchable riches of Christ, turning to the Gentiles when rejected of the Jews (Acts xviii: 28), preaching, as the Scripture tells us, with all confidence, no man forbidding him (verse 31), the sound of his voice mingling with the clanking of his chain as he raised his fettered hand in declaiming on some of the great and important truths of the everlasting gospel of his Master.

The fact that the apostle was chained day and night to a soldier, cannot but have suggested to his mind, as Mr. Russell-Forbes supposes, the idea of his beautiful allegory of the Christian's armor: "Wherefore take unto you the whole armor of God, that ye may be able to withstand in the evil day," etc. (Ephesians vi: 13 to 27); while the races which took place in the great Roman circus may equally have suggested to him the Christian race to which he not infrequently made reference in his writings. The Epistles of his first Roman captivity, unlike the gloomy one of later date, written not long before his martyrdom to his son in the

faith, Timothy, breathe of hope in anticipation of a speedy release, and in the happy prospect of again seeing some of the churches of his foundation, toward which his heart was ever turning in anxiety and affection. In writing to Philemon regarding the latter's runaway slave, Onesimus, whom the apostle had begotten in his bonds, Paul says, in verse 22, "But withal prepare me a lodging, for I trust that through your prayers I shall be given unto you." To the Philippians the great apostle wrote: "For me to live is Christ, and to die is gain;" and again, "For I am in a strait betwixt two, having a desire to depart, and to be with Christ, which is far better;" yet in his confidence of release he could add, "Nevertheless, to abide in the flesh is more needful for you, and having this confidence, I know that I shall abide and continue with you all for your furtherance and joy of faith" (Philip. i: 21 to 25); and a little later on in the same epistle he added these words, "But I trust in the Lord that I also myself shall come shortly." (Ch. ii: 24).

A. D. 64 has been shown in the Bible as the date of the epistles of the captivity; namely, those written to the Philippians, the Ephesians, and the Colossians, as well as the letter to Philemon, but this would not seem to be quite correct inasmuch as Paul was acquitted and released, after his two year's imprisonment in Rome, in A. D. 63. For this reason, therefore, an earlier date, either A. D. 62 or the first part of A. D. 63, should more properly be assigned to them. At the time when Paul penned these epistles he had been teaching the great truths of the gospel in Rome for certainly over a year, and was, therefore, doubtless in a position to realize some of the results of his labors; and it must have been with a considerable degree of satisfaction that he was able to write, "So that my bonds in Christ are manifest in all the palace, and in all other places." (Philip. 1: 13). "All the Saints salute you, chiefly they that are of Cæsar's household." (Philip. iv: 22). And thus while the great preacher was himself fettered and circumscribed in his movements, the word of God was not bound, but circulated freely, accomplishing the purposes of the Almighty, and penetrating into the very threshold of the Cæsar.

Thus passed the days of Paul's captivity. At length his two years' residence in his own hired house came to a close, his appeal before the Emperor was heard, and he was acquitted, as none of

the charges brought against him had been established, but his subsequent movements appear to be shrouded in some degree of uncertainty. Mr. Russell-Forbes seems to think that he was put to death in the circus of Nero at Mons Vaticanus, on June 29, A. D. 64, on the institution of the great persecution against all Christians, after Nero had accused them of setting fire to Rome, but I believe that writer is alone or nearly so in such a conclusion. The generally accepted view seems to be, that after his release Paul went to Spain, for we know that he had purposed to visit that country. (Rom. xv: 24 and 28). Clement, bishop of Rome, (possibly the Clement mentioned by the apostle in Philip. i: 3), has recorded that Paul journeyed into the land of the west, and to those living in his days the "west" would certainly mean Spain, and then again there is no portion of Paul's history where such a journey could well be placed except after his release from his first Roman imprisonment. It is further evident from his epistles to Titus and Timothy, written in A. D. 65 and 66 respectively, that Paul must have visited many places after his liberation in A. D. 63, for he tells Timothy in Chap. iv: 20, of his second epistle, that Erastus, who apparently had been with him, abode in Corinth, and also that he had left Trophimus sick at Miletum. In the previous year (A. D. 65) he had written to Titus from Macedonia, and informed him that when he (Paul) should send Artemas or Tychicus to him, he should be diligent to go to Nicopolis (a city on the west coast of Epirus), as it was there that the apostle had determined to winter. (Titus iii: 12).

Writers of the first and second centuries, including Clement, speak of his movements. Later on St. Chrysostom states decidedly that he went to Spain, and St. Jerome records that Paul preached the gospel in the west. Eusebius, the historian of the fourth century, further bears out this theory. Paul, then, after his visit to Spain, must have traveled in Asia Minor, Thrace and Macedonia from where he wrote his epistle to Titus, whom he had left as bishop of Crete, telling him to meet him at Nicopolis. Thither, then, the apostle must have gone after visiting Philippi, Ephesus, Colosse, and other parts of Asia Minor, and some time afterwards he appears to have been arrested for the second time, probably in Troas, in A. D. 66 or 67. Ever since the great fire in Rome, the

opposition to Christians had very considerably increased, and the hatred exhibited towards them had become so intensified as to cause their general persecution in nearly all the countries which were at that time subject to the imperial sway. The work of the apostle Paul had, as we know, always had an exasperating effect on the Jews, not only in Judea, but also at Ephesus and other parts of Asia Minor, so that, since Christianity had come to be looked upon under Roman law as an offense, and all Christians considered guilty of *odium generis humani*, complaints to the authorities against Paul, followed by his arrest and prosecution, could only have been, of course, a mere matter of time.

The great fire of Rome broke out in A. D. 64, (some writers fix the time as the month of May, and others July), and it lasted seven days. Ancient writers such as Tacitus, Eutropius, Suetonius, and Dion Cassius mention this fire, and practically if not directly charge the Emperor Nero with its connivance. He was away at Antium, a few miles from Rome, when the conflagration burst out, and only came back to the city when a portion of his own palace was threatened by the flames. The story of Nero ascending a tower of his house while the great city was burning, dressed as a harper and singing a poem on the destruction of Troy, is one of historic notoriety.

In order to escape from the odium of originating such a conflagration, Nero brought the charge of incendiarism against the innocent Christians, resulting not only in their having to undergo an undeserved persecution, but also in many of them having to suffer the most cruel martyrdoms imaginable. The Emperor, too, not content with bringing this false charge against them, punished them himself with the most exquisite tortures.

In the circus of Caligula he represented scenes of legend and mythology. Norwood Young in his book, *Rome*, tells us that Christians were at that time made to represent Ixion fastened to a whale; Icarus, clad in gauze wings, lifted to the awning above, and then dropped and killed; Mucious Scævola, having his hand burnt off; Actæon, torn to pieces by dogs; and Orphæus, eaten by a bear; while defenseless women had to appear as Danaïdes, or as Dirce, bound to the horns of a bull. As soon as darkness set in Nero lit up the circus by using oiled and burning bodies of living men, wo-

men and children, and then, by such illumination, started chariot racing in which he himself joined. The younger Seneca, writing to a friend afflicted by a painful illness, thus refers to such tortures: "What are your sufferings compared with the flame and the rack? and yet in the midst of suffering of that sort, I have seen men not only not groan—that is little, not only not complain—that is little, not only not reply—that, too, is little, but I have seen them smile, and smile with a good heart."

When Paul was brought to Rome in A. D. 67, he could not but have noticed the effects of the great fire of A. D. 64, for which so many innocent persons had had to endure untold sufferings, and in many instances to give up their very lives. Although Paul was not in Rome at the time of the fire, it seems to have been sufficient that he was a Christian, and a leader of that sect, to charge him with incendiarism. It appears that he was arraigned on two charges: 1, incendiarism, and 2, high treason by promoting a new and unlawful religion. Offenses such as these were looked upon as of so serious a nature, that the great apostle's treatment was of a very different sort to that meted out to him in A. D. 61, on the occasion of his first Roman captivity. He was now cast, heavily manacled, into the dreadful Mamertine dungeon, there to await his trial before the capricious and cruel tyrant who then ruled over the great Roman empire.

This prison is of very great antiquity, belonging to the kingly period of Rome, and is built in the most massive style of Etruscan architecture. It was commenced by Ancus Martius, and enlarged by Serius Tullius, from whom it received the name of Tullianum. At present there are two chambers one above the other, built of huge blocks of tufa stone without cement, and fastened together with iron rivets. One side is excavated in the solid rock. There is a hole in the roof of the upper chamber through which prisoners were let down into it, and another in the floor through which they were let down into the lower dungeon. It was this lower cell that was known as the "Tullianum," and it was used as a place of execution for state prisoners. Here it was that Jugurtha, the unfortunate king of Muritania was left to die of starvation, and this was the place where Lentulus and the Cataline conspirators were executed, as described by Sallust. In the upper chamber or cell is a dent in

the stone wall, now protected by a small iron grating, which Roman tradition says was caused by St. Peter's head, when on one occasion it was knocked against the wall by his brutal jailor. In the lower cell, also protected by an iron grating, stands a stone pillar, to which it is claimed that Paul and Peter were bound for the space of nine months. Close by the said pillar is a small circular well, alleged by the church of Rome to be a fountain or spring which miraculously burst forth in order to supply the water required for the baptism of the two converted jailors, Processus and Martainus, and forty-seven other converted captives. In Dr. Macduff's book, *St. Paul in Rome*, from which I have culled the above particulars, is a foot note to the effect that this spring is, on the authority of Plutarch, as old as the days of Jugurtha, so that on this ground alone the traditions handed down by the church of Rome must be considered as groundless, and unworthy of credence.

Late discoveries show that the present wine vaults in the adjoining narrow street, then called *Clivus Argentarius*, but now known as *Via Marporis*, constitute portions of the old dungeons of this great prison, of which the two cells referred to above probably form only a portion, because some years ago there was discovered a small passage leading from the lower Mamertine (or Tullianum) towards those same wine vaults. There is, I believe, no doubt that some one of these underground vaults or cells was the place where the Apostle Paul was imprisoned, awaiting death. An altar to the martyred Apostles Peter and Paul has been set up on the Mamertine dungeon, surmounted by a handsome bas-relief in brass, representing the baptism of the two jailors and other converts by the two apostles. Stone steps have now been built by which visitors can enter the lower dungeon, which connects by an iron door with the *Cloaca Maxima*, or huge vaulted drains constructed by the elder Tarquin, or by Superbus, in order to carry off the water from the swamps, which in those days extended all over the lower grounds at the bases of the seven hills. These drains are formed of peperino stone, the blocks being five and a half feet long and three feet thick, fitted together with the greatest accuracy without any cement whatever. So skillfully and solidly was the work done, that it has undergone no change, and shows no trace anywhere of delapidation or decay. It is still be-

ing used for drainage purposes, and is one of the sights of modern Rome. It is said that the dead bodies of those executed in the Tullianum were cast into the Cloaca, and were carried down into the river Tiber at the place where the waters of the drain found their exit. In front of the Mamertine prison gate are the *Scalæ gemoniæ*, or steps of tears, on which, according to the historian Livy, the bodies of criminals who had been put to death, were always exposed.

Such was the place of confinement in which the great apostle is said to have passed the closing days of his earthly existence; and Dr. Macduff tells us that, in commemoration of the imprisonment of Paul and his brother apostle, Peter, therein, deputies from all the churches in Rome assemble by torch light on the night of the 4th of July, and in solemn silence kneel in front of the traditional pillar in the lower dungeon of the Mamertine.

Calais, France.

[TO BE CONCLUDED IN NEXT NUMBER.]

SALVATION FOR THE DEAD AND THE EPISCOPAL CHURCH.

Dr. Paterson Smyth, of St. Ann's Church, Dublin, Ireland, on the 28th of April last, in a farewell sermon prior to his leaving to take up a new charge, in Montreal, Canada, preaching on the text "How much more," (Matt. 8:11) said:

The text is the charter of the love of God as spoken by the Incarnate Son. But he—the preacher—sternly warned his hearers against the common error of supposing that the Heavenly Father is like a weak, indulgent, foolish parent who would give the child anything to make it stop crying. The Divine love is strong and patient, and does not shrink from the infliction of any pain which his wisdom sees is for the best. But we need never let go our trust in that Father's love for ourselves and those we hold dear. It was a ghastly lie to say that the multitudes who perished in the Jamaica earthquake or other great catastrophes are irrevocably lost, as though they had been trapped to their doom. *The Father is the Father on that side of the veil as on this. And we have no reason to think that his loving discipline and training of his children for their high destiny ceases when the earthly stage is over.*

Commenting on Dr. Smyth's personality, a critic says: "No other preacher in Ireland, except the Primate in more vigorous days, has power to attract such crowds. There is nothing sensational in his sermons. A simple, strong faith in God, and hope for man, are the grounds for his cheery optimism. That Dr. Smyth is not alone in his views, and is not preaching doctrines contrary to those of the Episcopal Church is proved by the fact that the Archbishop occupied the chair, and gave expression to the feelings of those present in wishing him a hearty and affectionate God-speed on his departure for Canada."

Truly the gospel of Christ, as taught by the despised Prophet, Joseph Smith, is like unto the small stone cut out of the mountain. It is filling the whole earth. The churches of Christendom are accepting his teachings. *Salvation for the dead, one of the central facts of "Mormonism," is becoming an accepted doctrine.* How greatly have the mighty fallen! How contrary to the teachings of Knox, Calvin, and others, are those which have been promulgated by Joseph, the Prophet, Seer and Revelator of these the Latter-days.

FREDERIC CLIFT, M. D.

Provo, Utah.

RECOMPENSE.

(For the Improvement Era.)

For every tear and every sigh,
 There is a thrill of bliss;
 The waves that break upon the shore,
 Return to gently kiss;
 And through our lives Love's fondest dream,
 Our paths we'll glorify,
 If we but for the morrow wait,—
 God's goodness ne'er deny.
 The even balancings of life,
 He holds within his hands,—
 Then confident await the day,
 The Perfect proves his plan.

LYDIA D. ALDER.

Salt Lake City, Utah.

EVERY-DAY INCIDENTS.

II. THE TREASURE.

Sometimes little things change the whole course of our lives. You have all heard how Newton discovered the law of gravitation by the accident of observing a falling apple; and how the tea kettle led to the discovery and application of steam. President John R. Winder was led to investigate the gospel by picking up a bit of printed paper upon which he found the words "Latter-day Saints." And so we might go on relating how little things in themselves often end in important results. Small causes often produce great effects. I have often thought how strange are the stories many of the Latter-day Saints could relate on this subject.

I knew a family of boys and girls whose father was born in an obscure village in Europe. The Elders of the Church came incidentally, in early days, and preached the wonderful story of the angel visit to Joseph Smith the Prophet. Their grand-parents heard the message, and took the little boy over the sea and the plains to Utah. Here was born a little girl years after, whose father had come from Scotland and whose mother was an English lassie. This little boy and girl were married and became father and mother to the family of boys and girls that I am speaking of. All these results are based upon the cause which led Joseph Smith to seek the Lord in prayer, in answer to the Bible injunction, "If any man lack wisdom let him ask of God."

But you can all think of so many important results in your own lives, in this line, that no more need be said on this subject. I want to tell of a little incident which occurred some days ago, however, which I think will be of interest to you. I happened to be in one of the settlements of Southern Idaho, and there met

a childhood friend whom I had not seen for many years. We renewed our acquaintance, and talked of old times and people. "I remember you specially," said my friend, "because of a little circumstance that turned my whole career. You know I was a wild young fellow, and very indifferent to any religious restraint. You had a tiny little book of a few small pages containing 'Christian stories for the pleasure and instruction of the young,' compiled and published by a children's friend, and printed in 1853. You said it had been given to you by your mother in 1864; when you left Europe for America. You must have been only very young at that time. I remember these details because of the impressions made upon my mind. Well, you read a story entitled, 'The Treasure in the Bible,' from that book to me, which changed my actions entirely. I had never before taken any interest in reading the Bible, but from that day on I read the Bible, and received the spirit of the gospel. I can see that the simple incident was a turning point in my life, and I have always felt grateful that you were led to read me the story."

Now, it so happened that only yesterday, in clearing an old trunk, I found the little book of which he spoke. It is only three by two inches in size, 32 pages, and has twelve little stories. Would you like to read the story which my friend in Idaho so prizes? Here it is:

THE TREASURE IN THE BIBLE.

Duke Carl of Wurtemberg often came, in his young years, and in the springtime, to Schwartzwald, and visited the little town of Fymfbrunn, where he staid in the home of a peasant. The Duke showed his appreciation for the peasant in this way: The peasant remarked incidentally, and as an excuse for his simple, brick stove, "Now I am going to get me an iron stove, since your highness has shown me the honor to be a guest in my house." Immediately thereafter the Duke, on his departure, sent the peasant a fine iron stove as a present, which is yet found in Fymfbrunn.

While the Duke was still the guest of the peasant, he saw a Bible on a shelf in the wall, and asked him: "Do you read your Bible industriously?"

The peasant answered with enthusiasm, "Yes, your highness, a chapter every day."

The Duke, watching for an opportunity when the peasant and others were out of the room, placed a Louis d'or, (about \$10 in gold) between the leaves of the Bible in a place carefully marked. When the Duke bade farewell to his host, he gave him this injunction: "Read your Bible industriously, and you will find a treasure in it."

The peasant replied assuringly: "Yes, your highness, every day a chapter !"

In about a year from that time the Duke returned, and when he had inspected the new iron stove, he asked his friend: "Well, did you read your Bible industriously?"

"Certainly, your highness, every day !"

"Take down your Bible for me," said the Duke; and when he received it, he opened to the familiar place where he had enclosed the gold, and lo, his Louis d'or lay there undisturbed! Then he put the gold in his pocket and said to the peasant: "Why have you lied to me? If you had read your Bible, you would have found the gold !"

There is enclosed in every Bible a great treasure, not a perishable piece of gold, but a treasure of endless worth. He who seeks shall find; but he who seeks not shall never find.

Salt Lake City, Utah.

DOLLARS AND FRIENDSHIP.

One of the saddest phases of our strenuous American life is the terrible slaughter of friendships by our dollar chasers. Is there anything more chilling in this world than to have a lot of money but practically no friends? What does that thing which we call success amount to if we have sacrificed our friendship, if we have sacrificed the most sacred thing in life in getting it? We may have plenty of acquaintances, but acquaintances are not friends. There are plenty of rich people in this country today who scarcely know the luxury of real friendship.

ORISON SWETT MARDEN.

THE PEACE CONGRESS AND WAR.

BY DR. JOSEPH M. TANNER.

The Peace Congress, now sitting at the Hague, is taken much more seriously by the civilized world than its predecessor, and the congress takes itself more seriously. Before it opened, a considerable effort was made in the United States to create a strong public sentiment in favor of peace among the nations of the earth. In Europe little public spirit was manifested, and even in the United States the women were its more numerous, as well as its more enthusiastic, advocates. While the people are talking universal peace and brotherhood,—the abolition of war,—the congress itself and the governments it represents are thinking more of its regulations in conformity with the progress of civilization, how to make it more humane. Arbitration, to be sure, is advocated by governments who see a means of adjusting international difficulties more promptly as well as a means of removing commercial obstacles. As a matter of fact, these peace congresses are formulating the rules of the game of war. Thoughtful men have some serious apprehensions of coming events, and would regulate the approaching conflicts.

It is true, there has been some little agitation in favor of disarmament, or of making the present standing armies a limitation beyond which the nations should agree not to go. Great Britain was in favor of such an understanding, and prompted Italy to propose it; but the movement was intercepted by Germany, who was disposed to censure Italy, one of its allies, for even entertaining such a thought. Italy cannot support a navy of any importance, and its army is gradually diminishing; in fact, however large it may look on paper, Great Britain is in the condition of the boy

who has won his sack full of marbles and is ready to go home. What is left to win is not worth a serious loss. As long as there are treasures worth fighting for, the game of war will go on. Great Britain is really the only great power in Europe that has all it wants; its policy is henceforth really only one of defense. That policy accounts for its activity of late years in the creation of alliances with Japan, and with France and Spain. It would also now welcome disarmament. The other nations of Europe have an unfinished program. It's very hard to stop in the middle of a game. Then, war has taken on a fascination by the growth of its science and the wonders of its art. The strenuous efforts to regulate and modify the rules of fighting, are evidences of its expected advent. The last peace conference was the forewarning of the greatest war of modern times. People are naturally wondering whether the present cry for peace is begotten of a fear of calamities to come. The arguments are in favor of peace, and if man were purely a rational being there would be little doubt about the triumph of the peace movement.

It is estimated that during the last century there were something like forty wars among the civilized races, that in these wars more than twelve billion dollars were expended and five million men killed. Few of these were the result of commercial differences; but of late years the rapid growth of commerce has given rise to the dangers of an armed conflict. The great nations of the world are grappling for commercial supremacy. It will not be hard to convince men that war thus becomes a struggle for existence.

Even now, while the Hague conference is in session, the newspapers of the United States and Europe are speculating over a war between the United States and Japan. Such speculations, from the cause that give rise to them, might be treated as idle fancies, were not the leading statesmen of both Japan and this country constantly arising to give assurances that such a thing as war between the two countries is impossible. The causes are mere trifles compared with the serious consequences which such a war would bring about.

The Hague conference may succeed in defining contraband and establish the principle that hostility shall not begin till war has

been declared. It is not at all likely that it will consider the question of reducing armaments. It may establish the principle of arbitration on certain questions. As one reads the discussions and interviews of its members, the thought is forced upon one that its mission is rather to regulate future wars than to prevent them. Meanwhile preparations are going on, and there is growing at the same time a strange philosophy, that the best means of preserving peace is to be prepared for war. Men do not acquire a profession without a fixed purpose to profit by it. As the militant spirit grows in the army of a country, it finds its way into the life of the civilians. While the Hague congress will undoubtedly modify beneficially the rules of war, it is no less true that it will also serve to keep fresh in the minds and discussions of the people the subject of war. A nation's thoughts and words sooner or later materialize, and whatever keeps alive the thought of war contributes to its causes. It would be strange, indeed, if in years to come the historian should enumerate as one of the causes leading to war in the twentieth century the existence of the Hague congresses. The congresses, be it remembered, are not discussing peace so much as they are discussing war and its limitations. A declaration at the Hague today of principles establishing unqualified peace among the nations of the earth would be laughed at. That great international body is not discussing ways and means for the cessation of war. It is rather formulating the rules of the game. In the words of our great secretary of state—"we must not expect too much."

Salt Lake City, Utah.

MIND YOUR OWN BUSINESS.

"Never be contentious. Concern yourselves with your duties, and your rights will take care of themselves." A bit of parting advice from a general to the graduates of West Point, but applicable to all men, young or old, college graduates or not.

THE NEW CHINA AND JAPAN.

BY HON. FRANK J. HEWLETT, FORMERLY PRESIDENT OF THE
SALT LAKE CITY COUNCIL.

[Mr. Hewlett has recently returned from an extended trip in these countries, and his impressions of their business affairs, and the character of the peoples, will be read with great interest. The awakening of the Orient, and its meeting with Western civilization on the Pacific, are topics of special interest to the inhabitants of the United States at the present time.—EDITORS.]

A few years ago a company of foreigners were granted a franchise to build and operate a short railroad system in China. On the day following the opening of the road, an accident happened, whether by design or otherwise is not known, but it resulted in the death of two persons, and this so enraged the populace that an angry, frenzied mob immediately tore up the track with the cry "no foreign inventions wanted here."

When the first telegraph line was completed, the superstitious Chinese cut down the poles, and carried the wire away and hid it, and it was never discovered until the Chinese-Japanese war.

Nearly all modern inventions met a similar fate, but because of the successes which Japan and other nations have won over her, both in war and peace, China at last is beginning to get her eyes wide open. Shortly after the Chinese-Japanese war, the Empress Dowager of China sent for Mrs. Conger, the wife of the United States minister to China, and through the good work of this splendid lady, assisted by others, the awakening of China commenced, and now in several cities they have sewerage systems, electric lights, churches, schools, and hospitals, and in different parts of the empire short railroads are being successfully operated.

When I was in Shanghai last May, they had just finished laying the tracks for an electric car line, and anticipated running the cars within sixty days. There was a strong feeling among the

foreign residents of Shanghai that the opening of this electric line might be the signal for serious disturbances. A rather sensational article which recently appeared in the *South China Gazette*, a paper which is widely read, and which has perhaps the largest circulation of any native newspaper in the empire, is characteristic of the tone of the vernacular press. The article describes the evils which may be expected to follow the installation of the electric system, and proposes a boycott, and in a subtle way suggests the carrying out of more drastic measures, should the boycott prove ineffectual. The writer further points out the danger that will arise because of thousands of jinrikisha men being thrown out of employment, and emphasizes the probable loss to business because of the inability of pedestrians to use the streets on which the trams will run. Of course, time alone will tell whether any serious difficulties will arise, and whether this first electric road will have to meet the same fate that befell the first railroad that was built in the empire. The light of a higher civilization is rapidly dawning, however, and it is likely that it will be more fortunate. The more intelligent Chinese are beginning to realize very keenly that in order to maintain their own, they must adopt the methods and contrivances of the foreigners.

In Nankin modern methods have been adopted in policing the city. The police force is well organized, and neatly uniformed. They wear highly polished, high-top boots, dark red trousers and coats, small skull caps with tassels, a long cue, and each has a sword. They make a nice appearance. One of these policemen is stationed at every important crossing, and others are placed short distances apart along the streets. The principal street, the Maloo, which is five miles in length, is as well policed, and the traffic is as perfectly handled, as on the Strand or Regent Street in London. The Maloo is well lighted at night with oil lamps, and in many respects has the appearance of a well-kept avenue in some of the larger western cities.

Up to the present time, they have no sewerage system, and the water is supplied from the rivers and wells, principally the latter; however, they have good telephone service, and in the yamens, the large foreign-goods stores, restaurants and business houses use telephones. They also have phonographs in Japan, and one

can hear anything from grand opera to the most weird Chinese music, which no one but a native could describe.

Sixty miles below Nankin is Chinkiang, the most important commercial city in the consular district. In the native part of this city, they have an electric light plant, but in the foreign settlements they have none, owing to the differences that exist between the two localities in relation to the charges that should prevail for introducing the system among the foreigners.

Canton is coming rapidly to the front. She has large schools, hospitals, and many municipal improvements, and in the other large cities of the empire there is a general awakening.

We have a large flour trade in the Orient. The shipments made from Portland, Oregon, during the month of May broke all previous records, the total amount shipped being 244,000 barrels, which were valued at \$906,616. It required more than a million bushels of wheat to produce this flour, and the wheat was worth \$596,456. During the past eleven months more than four million barrels of flour have been shipped to the Orient from Oregon and Washington ports. For the first time in history, the amount of flour shipped to the Orient has exceeded the amount of wheat. The figures for the season ending May 31 show that a little less than fourteen million bushels of wheat were shipped from the Oregon and Washington ports, and that it took over eighteen millions of bushels of wheat to produce the flour that was shipped.

Our flour trade with the Orient will increase rapidly from now on. The foreigners all use it, and the natives are beginning to prefer it to rice, as they believe that many of the diseases with which they are afflicted are caused by their eating too much rice.

The business integrity of the Chinese is unquestioned. One of our American merchants told me that during the last eighteen months he had sold \$750,000 worth of merchandise in China, and that he had received all his money with the exception of \$175, and that he knew he would also be able to collect this amount.

China has also been awakened from her lethargy in regard to Christianity. The persecution of Christian missionaries has ceased almost entirely, and they can go about their work unmolested.

While I was in Shanghai the missionaries were holding a con-

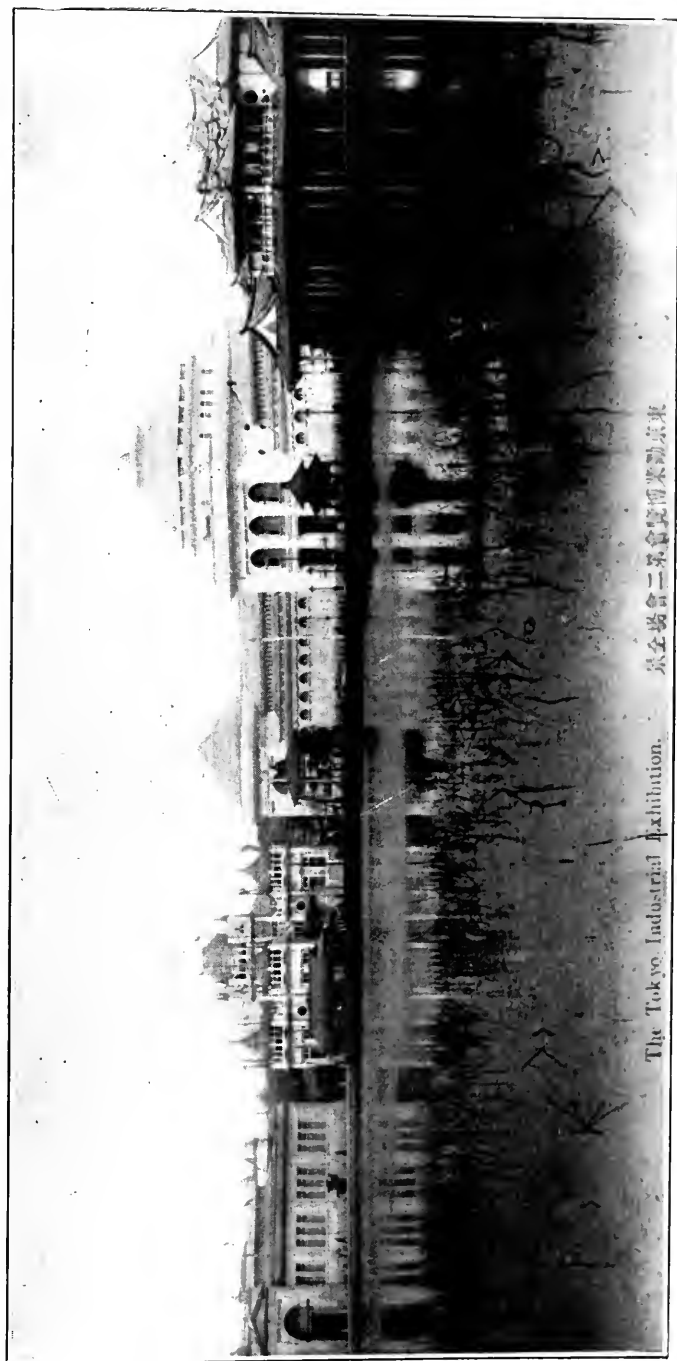
ference in that city. About one thousand delegates attended the meetings, and they represented four thousand missionaries, belonging to seventy-four different denominations. They held three meetings every day for a week, and the burden of their discussion was, "How shall we make the Chinese Christians?"

The conference was called at this particular time to do honor to the memory of Robert Morris, the great evangelist, who landed in China just one hundred years ago.

All of the missionaries reported progress in their work, and all seemed happy in the callings in which they were engaged. The Methodist Episcopal church has eight hundred missionaries laboring in what is called the "China Interior Mission." These missionaries are accompanied by their families. They are furnished a home and paid a salary. They dress like the Chinese, even to the cue, but recently an order was issued which will permit them to use their own discretion in the matter of dress in future. These missionaries are expected to remain from eight to ten years at a time in their mission fields. Then they are given a vacation for eight months, to visit their native homes. During these vacations they are paid their salaries, and their expenses.

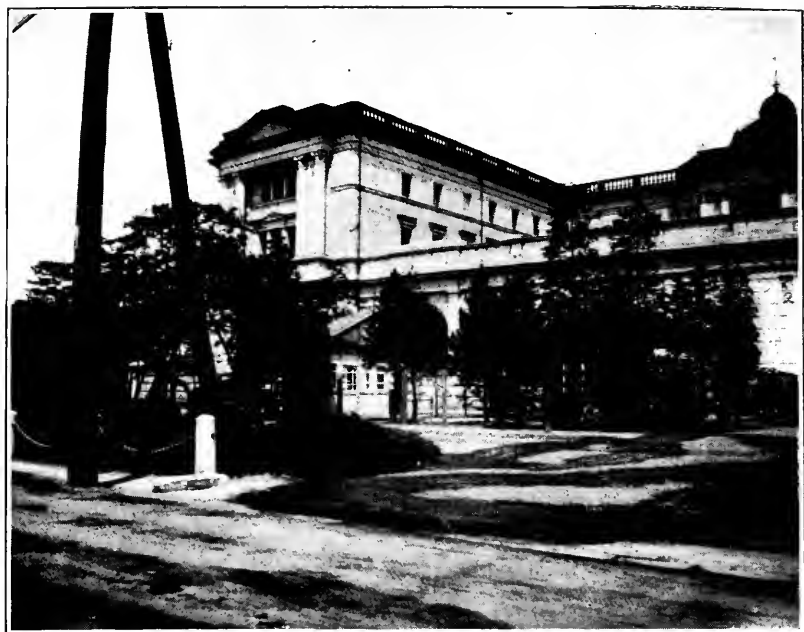
The American mission is by far the wealthiest. A committee returned on the S. S. *Minnesota*, which arrived in Seattle, June 9. They had explicit instructions to collect \$500,000 for the purpose of building churches, hospitals, etc., and they expected to be able to easily raise this amount in a few months in the New England States.

The Japanese have had a more meteoric awakening than the Chinese. They are weak as originators, but the quickest imitators that the world has ever known, and they have rapidly copied after what they have seen in the civilization of Europe and America. Their railroads are conducted somewhat along the same lines as the railroads of England, and their system is almost as perfect. Dining cars and sleepers are attached to all first class trains; the engineers, firemen, conductors, and even the porter boys are neatly uniformed, and are ornamented with plenty of brass buttons. The government owns and controls most of the railroads, and even the electric car systems.



The Tokyo Industrial Exhibition. 東京勸業博覽會二屆全場景

THE TOKYO INDUSTRIAL EXHIBITION.



BANK OF JAPAN, TOKYO.



STREET SCENE, KOBE, JAPAN.

At the present time there is an electric car system in Tokyo which is owned by a private corporation, and both the general government and city authorities are trying to buy and control it. It is an interesting contest, with the odds in favor of the government, and it will probably be another case of where "might makes right."

When the railroads were first introduced into Japan, foreigners were employed to handle them, but they have made a hasty exit, and today the Japanese operate as well as own their own railroads.

They are manufacturing their own firearms, cannon, ammunition, and are building their own battleships. These operations are being carried on on a large scale. At the Tokyo Industrial Exhibition they are making a wonderful display of miniature battleships, monster cannons, and shells. Japanese soldiers are drilling incessantly. They practice hard from early morning until late night to learn how to execute all kinds of maneuvers, and yet I believe that they have no desire to fight with us or with any other nation, but are preparing to defend themselves if it shall be necessary.

Japan is no longer held down with old, superstitious traditions about the ignobleness and degrading influences of trade. For brightest men are being continually sent to the great nations to obtain new ideas, gain new experiences, and bring back to Japan the most advanced methods, and it is only a matter of a short time when her industries will be directed and managed by the most advanced specialists, and she will produce goods with the most improved machinery in a thoroughly modern way.

The question as to Japanese honesty and integrity often arises. Are they honest between themselves, and can the foreigner place confidence in their business integrity? They are more tricky in their dealings than are the Chinese. A Chinese merchant will mark his price on his wares, figuring on a legitimate profit, and one may purchase them or not just as he chooses, but the merchant will not vary his price. In Japan it is different. The prospective purchaser is "sized up," and a price is asked that will correspond with his purse, and then it is a matter of barter, and, of course, the shrewdest man gets the best of the bargain.

Even at the hotels it is necessary to arrange the terms in advance; that is, if one wants to save money. If you are cheated in your business transactions, it is your own fault, for really the Japanese have no intention of being dishonest, but their standards of what is honest and what is dishonest may differ from your own. He may sell you a broken piece of furniture which has been so skillfully glued together that you overlook the defects at the time, but which really makes the goods very much inferior, or he may sell you a vase that has been broken but that has been dexterously put together again, or a piece of spotted silk. This, however, is not dishonest, from his viewpoint, but merely an evidence of his business acumen. If you discover the defects, he will willingly replace the article, and with a gracious "smile that won't come off" will explain to you that he cannot understand why you should feel provoked at having had to come back several miles in your rikisha, when you might just as well have attended to the little matter when you were making the purchase. There was never a Scotchman or a Hebrew who loved his close bargain more than does the Japanese merchant. He watches every point to get the best of the trade, but in other ways his integrity is unimpeachable.

A case in point happened while I was in Nikko, the Eden of Japan. In one of the curio shops I purchased twenty packages of fancy postal cards, and there were six cards in each package. Nishimura San did not have the required number of packages to deliver at once, but he promised to bring them to my hotel at six o'clock that evening. He was there precisely at the time appointed, and when he handed me the packages I opened the first one and it contained but five postal cards. The merchant was clearly annoyed. His honesty had been questioned, and he opened the other nineteen sets and found that they were all complete. "Me very sorry, sorry, that boy San make lig mistake," was all he said, and with a polite bow withdrew from the room. That night just as I was about to retire there was a gentle knock at the door. When I opened the door I saw Nishimura San. In his hand he held the single postal card that had been missing. He must have gone to nearly every store in the city before he finally secured a duplicate of the card that was missing.

One continually hears of large business contracts that are being carried on with absolute fairness. The Scotch contractor who built one of the electric roads in Tokyo said that he had been in Japan seven times and had made enormous deals, and in every transaction the most scrupulous honesty was manifest.

The banks of Japan are right up to date in their methods. Boys working there, some of them not over ten years of age, are entrusted with thousands of yen to deposit, and they prove faithful and honest in their work. Whether you go to the big bank of Japan, or to the humblest merchant at a street fair to deal, your change will invariably be correct.

The Japanese are making rapid progress in handling the ocean traffic. The Nippon-Yusen-Kaisha (Japan Mail Steamship Co.) alone have a fleet of over one hundred vessels whose total tonnage is 350,000 tons, and her white flag with a red circle in the center is flying in nearly every harbor in the world.

James J. Hill saw the magnificent opportunity of securing the large Oriental passenger traffic and built two gigantic steamers—the *Minnesota* and the *Dakota* to control it. These two vessels had a tonnage of 28,000 tons each, and cost about six million dollars. Unfortunately, however, the *Dakota* went on the rocks near Yokohama about four months ago and was totally wrecked. Whether another vessel shall be built to take her place, or whether the *Minnesota* shall be sold to the Japanese are questions that are being debated at the present time by those interested.

There is a big field in the new China and Japan for American products. There are some splendid openings for American business men, and it is to be hoped that our people will fully appreciate the opportunities that await them there, and that our statesmen and merchant kings will so conduct the diplomatic and business affairs between us and the Orientals that our business relations will be pleasant and mutually profitable. Destiny has made the United States one of the strong powers in the far East, and proper management of our business interests there will enable us to successfully compete with England and Germany, and secure to us a just share of the trade in CHINA AND JAPAN.

Salt Lake City, Utah.

WHOLESOME READING.

BY JOHN HENRY EVANS, OF THE L. D. S. UNIVERSITY, AUTHOR OF
"ONE HUNDRED YEARS OF 'MORMONISM.'"

[This paper was read at one of the officers' meetings of the Y. M. M. I. A. at the June Conference, 1907.—EDITORS.]

As I am expected to say something on good reading, which you can make use of during the approaching season, I shall endeavor to be as plain, direct, and specific as I can. And since the subject and the occasion are such as to require exact and careful statement, I early decided not to rely upon the uncertainty of extemporaneous address, but instead to set down on paper all I had to say: so that, right or wrong, in the end I shall at all events have said precisely what I intended. Moreover, I have tried throughout to keep before me the needs of our young men and the conditions out of which we must provoke in them the habit of reading good books.

Some of the questions that have been constantly in my mind during the preparation of this paper, are these: Why should we try to induce the boys to read? Or, if they read now, why should we attempt to direct their reading? How far may we do this? And, more especially, how ought we to proceed in this matter so as to bring about the greatest good? I throw out these questions now at the beginning because I want you to think about them, to hold them in mind, and to assist me in answering them.

One thing, I think, we may take for granted, to begin with: Some of our boys do not read at all, few of them read enough, and some of them read literature of an improper kind. Whittling sticks at the corner grocery, horse-racing and buggy-riding at unseasonable hours, spinning unsavory yarns, cracking unwholesome

jokes—these are to too many of the young men more alluring than the delights of good reading. Not that there is anything peculiarly harmful about whittling, buggy-riding, and the like; but there is something harmful in the way they are sometimes overdone. And some of those whom we find already in possession of the reading-habit give too much of their spare time to the hundred and one magazines, and to “the six best selling novels” of the day. The fact is, that our lighter weeklies and monthlies, for the most part, merely gratify and feed the often vitiated public taste, instead of leading it to a higher appreciation; and “the six best sellers” are, with rare exceptions, notoriously unworthy the time it takes to read them. The problem confronting Mutual Improvement workers, so far as concerns this matter of reading, is therefore two-fold, (1) how can we get those boys to read something who now read nothing? and (2) how can we get those who now read little but trashy literature, to read something better? This problem I have made my chief concern this morning. But before treating it in detail, I wish to call attention to two other points.

The first of these is the meaning that the reading-habit has for the boy. I am afraid that a good many of us do not believe in reading so strongly as we should; but until we are convinced that it is an absolutely indispensable thing, we cannot hope to do much this winter with the reading course.

Now, why should the boys read? The answer usually given is, that it is partly to give them amusement and partly to give them instruction. This may be perfectly true, but it does not help us much; for there is still the question, Why should they get amusement and instruction, or, at any rate, why can't they get these out of books just as well? The answer, I suspect, lies nearer the surface than we sometimes imagine. Consider for a moment the difference between the man who reads and the man who does not read. Other things being equal, the former is broader and deeper in his comprehension of things than the latter; he has a far greater outlook upon the world. Life means more to him, simply because his thought-range is larger. I have seen hundreds of men in the mining districts of England and Wales who had actually lost all power to read because they had not formed the reading-habit; and consequently their lives, which otherwise might have been more

useful than merely to provide food for themselves and their offspring, were narrowed down to a simple animal existence. I call attention to the difference in manhood because that difference has its beginning in boyhood. The habit of reading, it is said with truth, must begin with the boy if it begin at all. There are, of course, exceptions, but they are exceptions. Who has not witnessed the pathetic struggle of the mature man, who, convinced too late of the necessity for reading, has tried to make amends for the past? It is like an oarsman fighting hopelessly against the stream. "I tried hard to get this lesson," remarked a man in a Sunday school class, "but the minute I take the book I fall asleep!" He had never learned to read. So, then, it is imperative that the youth acquire the reading-habit, if he would be influenced by the greater world of thought and of things, and if he would learn that there is something higher in life than to hang about the street corners or on the roadside, with his hands in his pockets, and the deadly cigarette between his lips.

The importance of reading is further emphasized by the power a book may have, for good or ill, on one's life. Some years ago Mr. W. D. Howells, the dean of American letters, declared as his opinion that it does not matter much what one reads, and that everything will come out all right in the end. I must confess that it does not appear to me in this light. Of course, boys and girls with natural good-taste would be nauseated by vulgar literature; and it is perhaps to these that Mr. Howells referred. But there are many boys and girls in the world who have natural bad-taste, but whose taste can be considerably improved by cultivation. With these, things do not always turn out right in the end. Sometimes they end in the madhouse. Mr. Howells would most probably say that they would end there anyway. That may be, but it is scarcely a safe conjecture to use as a basis for the distribution of reading matter. Many a girl in the humdrum commonplaceness of early married life, has found herself at cross-swords with things as they are, merely because her notions of life were derived from the dime-novel variety of fiction, and because the wrench was too great which required her ideas to conform to the eternal verities. Instead of the handsome man she expected to meet, there confronted her a person only moderately good looking, with not even

romance enough to propose on his knees. Hoping for the false glamor which her cheap novel had thrown over matrimony, she was stunned by the fact that there were dishes to wash, floors to scrub, and children to pacify. The result, except in a strong character, is unhappiness, and misery for her and all around her. It is so, too, with the boy. Unless the book you place in his hands gives him a proper ideal, he will inevitably look for something to do that is daring, sensational, unusual. He cannot bring himself down to the prosaic ways of his fathers. Oblivious to the fact that real men in the real world have to earn fame, wealth, or power by slow degrees, the youth whose ideas have been formed by penny-a-liners, must win fame, wealth, power at a single leap, and he grows discontented with a place which does not promise these by the time he reaches his majority. On the other hand, consider the result of a good book on the boy's life. Put a clean volume into his hand, and you make him twice blessed. There will be less inclination on his part to waste his time. His ideas of pleasure will gradually undergo modification. He will get an impulse to do something with himself. He will feel that there is something in the world for him to do, and that he can do it. And probably the inspiration he receives from its wholesome pages may give an entirely new direction to his career. He will have been set right with the realities. *That* is really what he was, *this* is what he is! "Behold, what a great matter a little fire kindleth!"

Depend upon it, then, it does make a difference whether a boy acquires the reading habit or not. It does make a difference, too, whether he reads this or that book.

The other point I promised to speak of, before taking up the manner in which we should go about our work, concerns the question of wholesome reading. What is wholesome reading? Nowadays the question narrows itself down to fiction. It has little meaning, indeed, if asked concerning history or biography. The only thing that we ask about these is, was the event worth recording, the life worth writing, and are they truly recorded and written? The question is oftener asked of poetry; but since boys do not care much for rhyme, the question so far as we are concerned is ruled out. It has, however, peculiar significance if asked re-

specting fiction. The query, what is wholesome fiction? is one of the vital things in reading and in life.

I know that among some of our people there is a prejudice against novel-reading, but I regard it as based on a misunderstanding of the purposes of the good novel. At all events, the question confronts us, and will always confront us; we cannot ignore it. Beys have a natural craving for stories. Narrative is almost the only thing in reading they can understand. The feeling for action in some form or other is at the high tide, their power to grasp ideas in the abstract has little more than begun to develop. How foolish then it must be to ignore this fact! The better way is to assume that we cannot change the boy's constitution, and to endeavor to make use of it or to modify it to suit our purposes. Be assured, however, that if a boy reads at all, stories are what he will read—stories of adventure first, then of love. But it is as unwise to condemn all kinds of novels because some are bad, as it is to reject all kinds of argument because some arguments are poor, or to refuse to accept any money because there are counterfeit pieces afloat. The better thing to do is to discriminate between good and bad fiction, just as we discriminate in everything else in life. A good many people, however, object to fiction-reading on account of the time it consumes and the appetite it develops for more. No doubt this can be carried to the extreme, but the thing to do is, not to try to stop all reading of stories, but to limit the quantity; just as, if a boy should be in the habit of eating too much, we should give him less to eat instead of refusing him any food at all.

We still have the question, What is good fiction? In general, I should say that we may tell a novel as we tell a bit of food—whether it is good or not—by its effects. Food that deranges the stomach, and brings on a headache, we may, I think, set down as improper for us. The same is true of a story; if it upsets our notions of right and wrong, or tends to upset them, it is a bad book, no matter who wrote it. There are, to be sure, literary merits or demerits—points of structure and style—but the only thing that really concerns us here is its moral tone. No book is good for our purposes unless it is morally good. Here is a story, for example, which throws a halo of light and interest around the wicked

hero or the wicked heroine, while a morally good character is made commonplace and unattractive by comparison, and is permitted to languish in darkness and unloveliness. Is that a good book? I should say, off hand, not for boys. Here is another that takes for granted certain social vices; the main characters drink and smoke, for instance. and these appear virtues; or idleness in the hero does not seem to be a vice. I should hesitate before recommending such a book to "Mormon" boys. In so many of the stories written today certain infractions of the moral law are viewed as matters of social expediences; and it is this unwholesome atmosphere that poisons the young mind. It was not so in the earlier fiction, and it is never so in the best fiction of today. To read Scott is to breathe an atmosphere of virtue and honor and genuine nobility; and no greater sermon was ever delivered from the pulpit on the text, "Whatsoever thou sowest, that shalt thou also reap," than is preached in George Eliot's fiction; certainly few sermons have been more effective. Care must be taken, though, to get the total effect of the book, not the effect alone of any single incident or passage. Judged by glimpses, "Paradise Lost" would be condemned, for in the first two books Satan appears a really admirable hero, and there seems to be nothing at all out of the way in his rebellion against God. But no one can read the whole poem without having an unspeakable loathing for the degenerate Prince of Darkness, in the end.

So, then, a good novel will leave us with a love for the true in life, and a hatred for the untrue, and no harm can come from reading it.

Having pointed out the impetus towards breadth and appreciation which comes to those who early in life form the habit of reading, and having also in a very general way indicated the qualities of wholesome reading, I come now to the work that we are expected to do this winter in our Associations so far as concerns the study of literature.

The general board has suggested for the next season's literary work, the following books: *Wild Animals I Have Known* (Ernest Seton Thompson), *Tom Brown's School Days* (Thomas Hughes), *Silas Marner* (George Eliot), *The Strength of Being Clean* (David Starr Jordan), *Great Truths* (William George Jordan), and *The*

Secret of Achievement (Orison Swett Marden). The first two of these are intended for boys from fourteen to eighteen, the rest for young men from eighteen to twenty-five and upward. *Wild Animals I Have Known* is a book of stories, with illustrations, about animals—a wolf, a horse, a dog, an owl, a fox, and a partridge—written, not indeed for boys, but in such language as a boy will find clear and fascinating. It is probably best adapted for a class of boys younger than that which will be found enjoying *Tom Brown*. Moreover, notwithstanding what has recently been said about Thompson's books on animals, you will find this work singularly true to life. The second book—*Tom Brown's School Days*—has been declared by competent critics to be the best book ever written for boys. It is the incidents in the life of a boy of strong, courageous, healthy morals, and cannot but leave its reader with a thoroughly wholesome feeling for proper boy-activities. Of the work entitled *The Strength of Being Clean*—a booklet which anyone can easily read in an hour or two—it is sufficient to say that certain single passages contained in it ought to form the background of every young man's life. The best recommendation that can be given of *Great Truths* is, that Elder Heber J. Grant has given away over a thousand copies, and has read it himself eight times. *The Secret of Achievement* is after the style of the Samuel Smiles books, only modern and up to date,—a work that will inspire the reader to do something from seeing what others have been able to do. The little story, *Silas Marner*, is one of the best of George Eliot's works, and certainly her most artistic. No one can be said to be properly educated who does not some time in his life become acquainted with this powerful story. These books are to form our literary work during the coming season, and the most important question I can ask, and answer, concerning this work is: How can we lay this matter of reading before our boys in such a way as to induce them to study and to enjoy these books?

In answer I have the following suggestions:

First of all, let every officer in every stake and ward read every one of the books recommended. Of course, all the members of the General Board have already done so. If you find that you have read some of them, read them again; it will do you no harm. Elder Grant has read *Great Truths* eight times, and he is still alive.

I know a well-educated young man who reads *Silas Marner* once or twice every year, and does so because he enjoys it. I say again, let every officer and teacher read these books. Certainly this is not too much to ask. Would you require others to do what you would not do yourself? From this reading on your part there will follow two practical effects: first, you will be more likely to think of pushing the matter with the boys, and, second, you will do it with greater enthusiasm. Of course, there will not be an officer or teacher in all the Associations who will say that he has no time to read six small volumes in six months; for if he should say this, no one would believe him.

In the second place, the local officers and teachers—at all events the teachers—should make a careful and systematic study of the boys in their ward. This is such an important point that I must dwell upon it long enough to explain and emphasize it.

Hitherto, I think, we have been negligent in this respect. We have let things go on pretty much in their own way. Before we can hope to be successful with those boys among us that are inclined to be “wild,” we shall have to make a study of their nature, their environment, and their likes and dislikes; as the physician, when he is called in to a patient, first finds out what is the matter, before he administers any medicine.

Here are some of the questions that, as a Mutual Improvement worker, I should ask myself and endeavor to answer: How many young men are there within the limits of my ward between the ages of fourteen and twenty-five? How many of these belong to the Association? How many have the reading-habit? Just how many, therefore, need attention? And let me here inject a remark. So many of us forget the injunction of our Savior, pertinent here, the whole have no need of a physician, only the sick. Some professional teachers give all their attention to those bright students in their classes, who would get along without such attention, while those who are inclined to be a bit dull or careless receive comparatively little thought or time. The good teacher reverses this order of things; he gives most attention to those who need it most. So we, as religious workers, sometimes lose track of the fact that it is those boys who would not of themselves take the right path that need, and therefore should have, our aid. Hav-

ing found, then, the boys who do not now read, or who read in proper literature, I should next ask myself some more questions: What do these boys do with their spare hours? That may not be hard to find out. What do they like to do? What has been their home environment? What are the books they have had access to in their home and elsewhere? Have they ever read anything from choice, and if so what? These questions and others like them will put the teacher in a proper position to do something for the boys.

His labors thereupon divide themselves into two classes, those in the Association meetings, and those at the boys' homes. Remember that in this paper I am concerned only with reading.

First, as to what is to be done in the class, or Association meeting. I am aware that a course of study has been prescribed for the junior classes, and that part of that course in the class is not reading. Nevertheless, were I a teacher in such a department I should try to find time to do something with the matter of reading. One thing I think I should do is this: During the roll call, I should ask for reports on reading. I should try to find out who had read anything during the week, and how much and what had been read. This would take only two or three minutes. Another thing I should do is to endeavor to arouse curiosity about some of the books I wanted them to read. Let us say that I wished the boys to read *Wild Animals*, to begin with. Now, probably the most entertaining story in that fascinating book is about the attempts that were made by the cowboys to capture a particularly beautiful black, wild horse. Now, the easiest matter in the world would be to turn the class to a conversation about horses, then wild horses, and then a general relation by the teacher of this story of Thompson's wild horse, in such a way as to arouse curiosity in the boys. Most probably, if you know your boys' interests, the reading in the class of certain entertaining parts of a book you wanted them to take up, would accomplish your desires. Or, it might prove useful to read one of these wild animal stories in the class, say for ten minutes every session. I shall never forget the effect on me and the rest of the scholars of the reading by the teacher every day in school of an afternoon for about ten minutes. This may be old-fashioned compared with the hurry-scurry methods

of cramming facts, so often prevailing nowadays; but I found it, when I was a child, extremely beneficial to us boys and girls in its simple spirit of quiet and peace, and I could not be trusted to declare what part of my own habit of reading may be traced to this daily ten minutes of reading by the teacher. To be sure, this, like everything else, requires sense and judgment, on the part of the class-leader.

As to the teacher's task outside of the class, I must say a word. This falls into two parts also. First, there must be something done, if possible, outside both of the Association and the home; and, secondly, there must be attention given to the home reading.

A great deal can be done by the proper handling of the boys. Boys, like men, follow leaders. Get hold of these leaders, win their confidence, and try to get them to read your books. If you can do this, you will be able to reach your ends much more easily than in any other way. Precisely how this is to be done must be left to the particular teacher, the boys, and the local circumstances.

Home-reading can be made an instrument of inducing the reading-habit in boys—I mean that old-fashioned home-reading now so generally out of date. Do you remember, in your own early life, a pleasant scene in which, of a winter evening, the whole family sat round the stove or fire-place, your mother rocking gently as she knitted a stocking, your father reading aloud from the *Swiss Family Robinson*, or some such book, while you and the rest of the children alternately watched the swift-moving needles as they shone in the bright lamp-light and the regular opening and closing of Father's lips as there flowed from them the sweet story, now so musical in the remembrance? It may be that you do not recall the details, or even the name, of the book, but you have not, you cannot, forget the feeling of hallowed peace and contentment and love which you had on that occasion. *That* was the mood conducive to the formation of the reading-habit in boy and girl.

My point here is, that maybe some of the M. I. A. workers can induce the parents of their boys to establish such a reading circle at home. A little care and study on the part of parents or older children would win the interest of the whole family. For instance,

one man tells me that his father objected to all novel-reading by his boys. Once, my informer, before dinner, read to himself, but loud enough to be heard by the father, a few passages from *Uncle Tom's Cabin*. The father was washing; nevertheless he listened. Next day there was some more reading, and the next, and the next. Finally the young man found the entire family eager to catch every word. The result was that the youth was asked to read the whole book aloud of an evening, after the work was done. And the father felt that some novels were good, even if some of them were bad; besides, a reading-circle was formed. Another person assures me that his own interest in the Bible was started by a casual suggestion, dropped in the home, concerning the story of Joseph sold into Egypt, which the boy turned to and eagerly read.

To sum up, I have endeavored to show, in this paper, that an incalculable benefit is derived from the reading-habit, and that such a habit must be formed early in life if it is formed at all. I have attempted to show that the main quality of good reading is that it should be morally good, and that stories are not necessarily bad for young people, notwithstanding there is some bad fiction. And I have tried to point out some ways by which the active teacher may carry on the literary work assigned him this winter, by studying his boys and helping arouse their curiosity and interest in these books, in the class and at home.

Now, let us go to with all our hearts and do the thing which has been given us to do.

Salt Lake City, Utah.

EDITOR'S TABLE.

THE MESSAGE OF THE LATTER-DAY SAINTS ON RELIEF FOR THE POOR.

The position of the Latter-day Saints in regard to the poor is perhaps well understood by most readers of the ERA. But there are some points which are not quite clear to a number of our friends.

God has commanded this people to remember the poor, and to give means for their support. No other community, perhaps, has proved more willing than the Latter-day Saints to obey this command. They have demonstrated this in the past, and have been very willing to impart of their properties to aid the poor and unfortunate, not only in their own midst, but also those who live in other nations and other places in our own country. No call for help has ever been heard in vain by them. And this is true, notwithstanding the fact that they have often suffered from unjust oppression and great poverty, in which they have received little if any sympathy, and no help. They have always taken care of themselves, and besides have helped others.

A leading mission of the Church is to teach the gospel of Christ in the world. It has an important message to deliver, which not only includes the spiritual salvation of men, but also their temporal welfare. It not only teaches that faith is necessary, but also that works are required. Belief in Jesus is well and good, but it must be of a living kind which induces the believer to work out his own salvation, and to aid others to do the same. We do not believe in charity as a business; but rather we depend on mutual helpfulness. While the gospel message requires faith and

repentance, it requires, also, that temporal necessities must be met. So the Lord has revealed plans for the temporal salvation of the people. For the benefit of the poor we have the fast instituted, a leading object of which, among other things, is to provide the poor with food and other necessities, until they may help themselves. For it is clear that plans which contemplate only relieving present distress are deficient. The Church has always sought to place its members in a way to help themselves, rather than adopting the method of so many charitable institutions of providing for only present needs. When the help is withdrawn or used up, more must be provided from the same sources, thus making paupers of the poor, and teaching them the incorrect principle of relying upon others' help, instead of depending upon their own exertions. This plan has made the Latter-day Saints independent wherever they have settled. It has prevented a constant recurring of calls for help, and established permanent conditions by which the people help themselves. Our idea of charity, therefore, is to relieve present wants and then to put the poor in a way to help themselves, so that in turn they may help others. The funds are committed for distribution to wise men, generally to bishops of the Church, whose duty it is to look after the poor.

We submit the equitable fast-day plan of the Lord to the churches of the world as a wise and systematic way of providing for the poor. I say equitable, because it gives an opportunity for the contribution of much or little, according to the position and standing of those who contribute; and besides, it helps both the giver and the receiver. If the churches would adopt a universal monthly fast-day, as observed by the Latter-day Saints, and devote the means saved during the day to the alleviation, blessing and benefit of the poor, and with a view to helping them to help themselves, there would soon be no poor in the land.

It would be a simple matter for people to comply with this requirement,—to abstain from food and drink one day each month, and to dedicate what would be consumed during that day to the poor, and as much more as they pleased. The Lord has instituted this law; it is simple and perfect, based on reason and intelligence, and would not only prove a solution to the question of providing for the poor, but it would result in good to those who

observe the law. It would call attention to the sin of over-eating, place the body in subjection to the spirit, and so promote communion with the Holy Ghost, and insure a spiritual strength and power which the people of the nation so greatly need. As fasting should always be accompanied by prayer, this law would bring the people nearer to God, and divert their minds, once a month at least, from the mad rush of worldly affairs, and cause them to be brought into immediate contact with practical, pure, and undefiled religion—to visit the fatherless and the widow, and keep themselves unspotted from the sins of the world. For religion is not in believing the commandments only, it is in doing them. I would to God that men would not only believe Jesus Christ and his teachings, but would broaden their belief to the extent of doing the things that are taught by him, and doing them in spirit. He certainly taught fasting, prayer and helpfulness. No better start can be made than by fasting, praying to God, and sacrificing means for the poor. This law combines belief and practice, faith and works, without which neither Armenian nor Latter-day Saint, neither Jew nor Gentile, can be saved.

When appeals are made to the Latter-day Saints for aid, they are always willing to comply; but we have also our mission to perform: to preach the gospel, to establish peace, secure plenty, and promote happiness in the land; and our people have learned, through the commandments of God, how to take care of themselves, and are trying to help others to do likewise. They are ever helping each other, and it is seldom that poor are found among them who are unprovided for. They are practically independent, and may become entirely so by a stricter adherence to the law of the Lord! We believe that if other communities would adopt the plans of consecration, fasting, and tithing which the Lord has revealed to the Latter-day Saints, and carry them out in spirit, with faith and works, that poverty and pauperism would be greatly reduced or entirely overcome. Opportunities would be presented so that all might obtain work, and thus provide for themselves; and the other command of the Lord would be obeyed: "Thou shalt not be idle: for he that is idle shall not eat the bread nor wear the garments of the laborer."

JOSEPH F. SMITH.

MESSAGES FROM THE MISSIONS.

A message from President R. A. Badger, Cape Colony, South Africa. June 5, reads: "The missionaries are all in good health and spirits; and the work of God is slowly progressing."

Any person having No. 3, Vol. X, IMPROVEMENT ERA to spare, kindly return the same with his name and address, to this office, and we will forward him 25 cents, as we desire a few to bind.

For the month of May, 1907, there were eleven baptisms in the six conferences of the Scandinavian mission, twelve ordinations, and four children blessed; and in the five conferences of the Swedish mission there were six baptisms and two hundred and thirty-seven meetings. There are one hundred and eighteen missionaries in the Scandinavian mission, and fifty-eight in the Swedish mission.

Elder Soren Rasmussen, president of the Christiania conference, writing from Norway, July 6, says that President Charles W. Penrose and wife, President J. M. Christensen of the Scandinavian mission, President Matson of the Swedish mission, and thirty-two other elders laboring in the Christiania conference, had just visited Christiania and held meetings with the Saints who attended in large numbers with many non-members of the Church. There is life and energy in every branch of the Church and many are investigating the Gospel. The elders are gaining admission to a good class of people. A great number of investigators are attending meetings in Christiania. The elders are worthy young men, energetic, and full of zeal for the Gospel.

On June 18th last, Sister Meta Ellerman, of Herne, Frankfurt conference, Germany, and her six children, arrived in Liverpool, expecting to sail for Zion the following day. Great was their disappointment when told by the doctor of the White Star Line Company that they could not go on board on account of a rash which was upon the baby. Picking up her few belongings, the good woman, followed by her little ones, made her way back to the hotel. The following day she rented two rooms and made her family as comfortable as possible. She bore her disappointment with heroic courage. She cheered her children, and when they felt downcast, revived them with the songs of Zion. One of the little girls purchased a German-English book, and mastered quite a little English. They attended meeting and Sunday School and sang German hymns for the Saints. The baby got well and the happy company will go up to Zion in the near future.—*Millennial Star*, July 4.

Elder G. N. Curtis, writing from Chicago, Ill., July 12, says: "The Lord is blessing the elders in the Northern States mission, and he is helping us to preach the gospel and distribute our literature among the people. Our elders are especially successful in disposing of the Book of Mormon, and we are bending every effort to dispose of this divine record. President German E. Ellsworth has just returned from a visit to the historical places connected with the early rise of the Church. He had the privilege of visiting these places in company with Elder George Albert Smith and wife. President Ellsworth returned with renewed determination to place the Book of Mormon in the homes of the honest in heart throughout the land. We pray for your success and welfare."

Elder C. Elmer Barratt, writing from St. Johann, Germany, July 2, says: "The ERA is a great help to all the elders here in the field; of special value are the articles on ethics and philosophy which are published from time to time. The people of Germany are naturally a religious folk, and the only thing for us to do is to learn how to appeal to them, so that we can best present our message. I have succeeded in correcting a number of erroneous impressions regarding Utah and the Latter-day Saints; and especially regarding educational matters. One of my best helps were catalogues of some of our educational institutions in Utah, especially the University of Utah, the Brigham Young College, and the State Agricultural College. The low entrance fees and the thoroughness of the courses really astonish the people. This is especially true of the courses in manual training."

Volume I, No 10, of the *Elders' Messenger*, published by the New Zealand mission, comes to hand in a new dress and enlarged to sixteen pages. The *Messenger* is the only periodical south of the equator bearing the message of the restored gospel of Jesus Christ, and is owned and published by the mission for the purpose of spreading the gospel and strengthening the Saints. Elder Rufus K. Hardy is mission president and manager; Elder David P. Howells is assistant manager and editor. Anyone wishing to aid the work by subscribing for the *Messenger*, or by contributing for its support, may communicate with the manager to the following address: No. 53 Upper Queen St., Auckland, New Zealand, P. O. Box 72. Elders W. George Talmage, Nathan A. Hawkes, and Edward M. Guest, have been honorably released to return home, after a mission of two and one half years in that country. The elders now travel *via* Vancouver. Elder Horton D. Haight of Oakley, Idaho, who is the first missionary to go out by that route, arrived in New Zealand on May 27, per steamship *Talune* from Fiji.

OUR WORK.

TWELFTH ANNUAL M. I. A. CONFERENCE.

On Saturday, June 8, 10 a. m., the Young Men met in separate session in the Barratt Hall.

The congregation, led by President Heber J. Grant in the absence of Prof. Evan Stevens in Europe, sang: "School Thy Feelings," and prayer was offered by Elder Joseph W. McMurrin.

There was a splendid representation of officers from all parts of the Church.

The first topic under discussion was "Rolls and Records." Secretary Alpha J. Higgs called attention to the incompleteness of the annual report as read yesterday, five stakes failed to report, and we were obliged to use last year's reports for these stakes. Many stakes sent in reports very late, and many came with excuses and explanations. He suggested that stake officers look into this matter by calling their stake aids together early in the season to prevent dereliction of duty hereafter; also to map out a program for the season's work, and give a copy of it to each of the officers in the stake, giving the dates and the places of the various meetings that the superintendents intend to hold; he desired to obtain a copy of this program, as general secretary, and if anything could be done in the office to aid the officers, it would be a pleasure to him. He suggested that each stake superintendent have a plan to work to, and then follow it.

After a discussion of the topics and reports, Elder John H. Evans spoke on "Wholesome Reading." His remarks are found in this issue of the ERA, and we suggest that every officer of the associations inform themselves upon the reading course and the remarks made.

Elder Heber J. Grant called attention to the General Fund, and to the ERA subscriptions. During the year there had been received \$2,137.55—on account of this fund, and \$1,303.96 had been expended for secretary's salary, stationery, printing, railroad fares, etc. The ERA during the past year had received favorable support, and President Grant read the names of the stakes that had secured 5 per cent or over of their Church population as subscribers for the magazine. He said that the elders are greatly benefited by the IMPROVEMENT ERA in the mission field, and while he himself had been in the field his heart had gone out in gratitude to the brethren connected with the ERA, for the many good articles that had ap-

peared, many of which might be selected, which was each more valuable than the subscription for the magazine; in fact, some articles, as far as he was concerned, were worth hundreds of dollars to him. He felt thankful for the information which men had sat and delved for, day after day, to give to the people, and was thankful that we could use it in spreading the gospel; they had prepared bullets for the elders to fire.

Several brethren spoke upon how to secure subscriptions; and at the close of Elder Grant's remarks, it was moved that the officers pledge themselves to do their best to obtain a subscription of 15,000 for Volume 11. The vote carried unanimously.

The office will distribute a circular of suggestions which will contain instructions on how to secure the needed number of subscriptions for the ERA, with details of the work, together with instructions on the Fund, the Manual, and other topics pertaining to our work.

Elder Robert Siddoway sang a solo.

Elder Edward H. Anderson spoke upon the Manual for 1907-8. The Junior Manual which was used 1902-3, entitled: "The Acts of the Apostles," will be republished for the Junior classes for 1907-8. These lessons outlined are simple and easy, consisting of an assignment of certain portions of the text of "The Acts of the Apostles" to be read, a choice passage or two to be memorized, brief suggestions to the teacher, where thought necessary, and summary of the lesson, with explanatory notes instead of questions. The text is from the Bible which should be used as the text book. The Manual is just large enough to make a splendid text book for the Junior classes, and to familiarize them thoroughly with the "Acts of the Apostles," the important historical record of the early Church.

The Senior Manual is entitled "Spiritual Growth," and is a series of lessons on practical topics pertaining to religion designed to teach young men, not so much what the doctrines of the Church are as what is the effect of living the doctrines which they may already have learned. It will consist of about twenty lessons on practical topics, showing that "Mormonism" is a reasonable and natural religion; that growth is the first law of life. It will then define spiritual growth and tells us how knowledge comes. There are two lessons on prayer, its meaning, and what it has accomplished in the history of the world. The reasons for the Church organization will be treated, and the effect of Church organization on spiritual growth will be shown. It will also treat on the reasons for ordinances and organization in the Church, and will point out how loyalty to the Priesthood insures a right direction of growth. There will be a lesson on counsel, and its practicability, with testimonies from the Church works, and personal experiences concerning counsel. There are two lessons on the history of tithing, and the value of tithing; and a third gives testimonies of tithing in early, mediaeval, and recent times. Chastity is treated in two lessons, showing what it is, and what its effects are. One lesson will treat on the value of fasting, and show how this requirement promotes spiritual communion. Offerings to the poor and general love for humanity, will be treated in two lessons, and the subject of charity and the strength that comes from it will also be discussed. The idea of the Manual is to

impress the young people of Zion with the need there is for not only understanding the principles of the gospel, and the doctrines of the Church, but the greater need for living them. It is designed to show how the young people may practice their religion, and make it a part of their every day life, in order that they may enjoy spiritual growth, and obtain communion with the Holy Ghost.

Elder B. H. Roberts called attention to the Improvement Fund, and asked the brethren to treat trust funds as sacred, and to see that they were promptly forwarded to the proper authorities when received. The business side of the collection of this fund should not be neglected. The training that the young people receive in properly handling trust funds is of value to them, provided they handle the funds properly.

The congregation sang the hymn, "We Thank Thee, O God, for a Prophet." Benediction was pronounced by Elder Preston D. Richards.

At 2. p. m., June 8, the Young men again met in Barratt Hall, and the congregation sang: "Do what is right." The opening prayer was offered by Elder Frank Y. Taylor, and Elder Oscar Kirkham sang a solo.

Elder Douglas M. Todd spoke of the spirit of Our Work, in place of Elder Junius F. Wells, who was absent in New York, and who sent the following telegram, which was read: "The spirit of Our Work is the Spirit of the Lord made manifest in the lives of the young men."

Elder Douglas Todd said that many officers do not rely upon the Spirit for the accomplishment of their work. The Lord would make up to us that which we do not possess in the way of ability and knowledge if we sought the Spirit and were earnest. The Spirit possesses wisdom, skill, magnetism, love and every quality that a man may lack. Officers should take the calls that come to them very seriously, and by prayer they may be wonderful instruments in the hands of the Lord in bringing about righteousness. Those who are well need no physician, but those who are sick. Often we leave those alone who need us most, and attend to those who need us least. Presidents and officers should acquaint themselves with the boys and the young men in the wards and make friends with them; inquire after their welfare and get close to them. Many officers are too distant. We urge that officers' meetings be held to get acquainted with our fellow-workers, and these meetings are good places to get the Spirit of the Lord. He also suggested testimony meetings as one of the best ways to get a testimony of the gospel which cannot be obtained through plans, outlines, and lessons, altogether, but through humility and spiritual growth in one's own life. In conversing with young men in various stakes and wards he had found a tendency to complain, to see the dark side and to speak of difficulties. Our improvement work is like a spy glass, it depends upon which end you are looking through as to whether it looks right. Look through the right end, and the difficulties will vanish. Do not let others hear you complain. The spirit of our work is hope and encouragement.

Elder Heber J. Grant sang "The Flag Without a Stain." It was done so well that he received an encore.

Elder B. F. Grant spoke on "How to Increase the Active Enrollment." He

suggested that the officers carry out instructions. He found that one of the difficulties with our officers was that they claim to be too busy to do the work required. We have plenty of instructions and the main requirement is to get the right man in the right place to carry these instructions into effect. An idea is of little value unless you can put it into practice. He suggested that the boys and young men be welcomed at the places of meeting, and that the officers let them know that they are glad to see them attend. He also suggested that the officers be in close touch with the bishopric of the ward, the Relief Society, and the mothers and fathers; that they go to stake priesthood meetings, to reach the fathers, and interest themselves in the Relief Societies, to reach the mothers. He also suggested that a special secretary be appointed to keep track of the enrollment and to report upon delinquents, and those who need looking after.

The Oregon quartette sang. The quartette is composed of the following brethren. C. P. Ferrin, Hyrum Monson, W. K. Davis, F. S. Bramwell. Their effort pleased so well that an encore was asked and given.

Elder Jos. W. McMurrin next spoke on the topic, "Give the Boys a Chance." He stated that the Mutual Improvement Associations are for the boys and young men, and it is not proper that their meetings should be occupied by first class speakers. The boys should be given a chance to open and dismiss the meetings; to speak, to address the congregation, and to take part in the exercises; in this way testimony would come to the young men and they would become interested in the work. More testimonies have come to people while working than while listening to lectures. A more detailed account of his remarks will be printed hereafter.

President Heber J. Grant said there is a great deal in getting the boys on their feet, and it was a splendid thing to give them a chance, and some of the older people a rest. Three things he wanted this body of men to remember: politeness, perseverance and punctuality; and also asked that this sentiment be learned by every officer: "That which we persist in doing becomes easy to do; not that the nature of the thing has changed, but that our power to do has increased." He read the titles of the books which had been suggested for home reading this season. This list has already been printed in the July number of the ERA.

Elder Hyrum M. Smith suggested that the reason so few of the boys read good books is because a great many of them find it exceedingly difficult to separate themselves from the price of a good book. If this matter should be taken up with them, and they could be shown how much money they spend foolishly from which they get no value whatever, he thought they would be willing to spend money for good books.

The congregation sang, "Come all ye sons of Zion."

The conference adjourned until Sunday morning at 10 o'clock.

On Sunday morning at 10 o'clock a conjoint meeting of the Y. M. and Y. L. M. I. A. was held in the Assembly Hall, President Heber J. Grant presiding.

The congregation sang "Sowing," and prayer was offered by Elder T. J. Bennett, superintendent of Blackfoot Stake; after which the congregation sang, "Beautiful Zion."

Miss Janette McKay, of the Weber Stake, read a paper on "Home Reading." The speaker advised against stories in cheap magazines, and said that young people should be encouraged to read the productions of the masters in literature.

President Anthon H. Lund addressed the large congregation of officers stating, among other things, that by interchange of thought great good is accomplished by these annual gatherings of the M. I. A. He hoped the younger members of the Church would become more acquainted with Church writings. He advised the young people to read the Bible, for the Word of God and the plan of salvation is contained therein, and the Holy Bible had come down to us without many serious changes, notwithstanding the many translations through which it had passed. The thanks of the entire race are due to the Lord for the preservation of his word, which means so much to the human race. The instructions contained therein will lead us to eternal life. President Lund congratulated the associations on the progress made in the past, and urged continued efforts to be made to enroll all the young people who should attend. "We want our young people to study and learn constantly from the word of God and from every good book, and the Mutual Improvement Associations afford them this opportunity."

Elder Walter Wallace sang a sacred solo.

President Heber J. Grant announced that hereafter the time of the annual conferences of the Mutual Improvement Associations would be set by the stake officers who are requested to notify the General Board of the dates. The stake officers should consult together and with their stake presidents, and notify the boards of the dates decided upon. The General Boards had decided to have a representative present at the annual stake conventions, but would not be able to have representatives attend all the annual stake conferences; the officers are therefore instructed to go ahead with these conferences whether a member of the Board is present or not, and to make them a success by employing local talent.

President Martha H. Tingey, of the Young Ladies Mutual Improvement associations, next addressed the assembly. She spoke of the responsibilities of officers and parents in the training of the young people.

The Oregon quartette, composed of C. P. Ferrin, Hyrum Monson, W. K. Davis, and F. S. Bramwell, sang, "Tarry With Me."

Brief addresses were then called for, and given by Superintendent E. S. Hinckley, Utah Stake; Mrs A. E. Cook, Second counselor Bear Lake Stake; Ernest P. Horsley, superintendent Box Elder stake; Geo. Q. Morris, superintendent Salt Lake stake; and Mrs M. A. Hendrickson of the Cache stake Y. L. M. I. A.

President H. J. Grant thanked all present for their attendance and interest shown in the M. I. A. work, and encouraged the officers to diligence and faithfulness.

The congregation sang "How Firm a Foundation;" and benediction was pronounced by Miss Agnes Campbell.

On Sunday afternoon at 2 o'clock the great Tabernacle was completely filled both in the hall and galleries with those who attended the conference. President Joseph F. Smith presided.

Singing—"An Angel From on High," by the Tabernacle Choir.

Prayer, by Elder Hyrum M. Smith.

Singing—"Gospel Restoration," by the Tabernacle Choir.

Elder B. H. Roberts occupied the whole time in answer to the address of the ministerial association. His speech was printed in full in the July ERA.

Singing—"With Sheathed Sword," by the Tabernacle Choir.

Benediction by Ruth May Fox.

The Sunday evening session was held at 7:30 o'clock, in the Tabernacle.

Singing, by the Ladies' Chorus. Prayer, by Elder T. A. Clawson. Singing by the Scadinavian Glee Club. The Oregon Quartette gave a musical selection.

Elder B. H. Roberts finished his discourse in reply to the ministerial association.

A Solo—"I Know That My Redeemer Liveth," was given by Melvin J. Ballard of Logan.

Remarks were made by Zina Y. Card, Julia Brixen, and Elder Heber J. Grant. Singing by the Ladies' Chorus.

The benediction was pronounced by President John R. Winder.

ANNUAL M. I. A. CONVENTIONS.

The committee on conventions, by order of the General Board, will issue the circular of instructions to the officers in regard to the fall conventions of the Y. M. M. I. A., about the first of August. Officers are instructed to follow the advice given in the circular of last year, in regard to making arrangements for the conventions, which will be found in the September number of the ERA, Volume IX. The outlines for the program, together with the circular for this year, will appear in the September number of the ERA which will be printed on the 24th of August. The topics for discussion at our conventions will be (1) Membership; (2) Planned Work; (3) Our Magazine; (4) Leadership; (5) Our Financial Dues; (6) Recreative Reading.

The meetings in the morning and the afternoon will be for officers only, and the evening meetings for the general public. We trust that the stake officers will prepare themselves so that when the circulars are handed to them they may immediately distribute them to their local officers and make other preparations for the coming conventions, in order that the Mutual Improvement work in every stake may begin promptly and with energy.

NEW STAKE OFFICERS.

At the stake conference at Rockland, Idaho, of the Pocatello stake, June 23, 1907, a new stake board of the Y. M. M. I. A., of that stake of Zion was selected and set apart as follows: W. H. Lovesy, stake superintendent; E. Leroy Harrison, 1st assistant; John Hyde, 2d assistant; W. W. Howard, Jr., A.H. Price, aids.

EVENTS AND COMMENTS.

BY EDWARD H. ANDERSON.

The Fourth of July.—The most notable celebration of Independence day was held at the Jamestown Exposition grounds, this year. The first annual reunion of the lineal descendants of the signers of the Declaration was held. There was a military parade, orations by Governor Hughes of New York, and President Woodrow Wilson of Princetown University, whose address excited more comment than any other delivered on that day.

The Italians on Staten Island, now a borough of New York City, 25,000 strong, celebrated the 100th anniversary of Guiseppe Garibaldi, the celebrated Italian Patriot and maker of kings, who was born July 4, 1807, at Nice, and died June 2, 1882. He was leader of the independent corps, known as the "Hunters of the Alps" during the war of Sardinia and France against Austria, in 1859, and took part in many patriotic movements and revolutionary campaigns. He came to the United States as an exile in 1850, having entered the service of the Roman Republic in 1849. He was naturalized as an American citizen, and for a time followed the occupation of a candle-maker on Staten Island. His centennary was generally celebrated throughout Italy, also.

In London a noted celebration was held. It began with a reception, for which more than 5,000 cards were issued, at the residence of Ambassador Reid, and closed with a banquet at which Mr. Reid, Sir Henry Mortimer Durand and Mark Twain, who has received the degree of Doctor of Letters from Oxford, on this trip, delivered addresses. The princely hospitality of Ambassador Reid is a common subject for comment in the London papers. He pays \$26,250 for the rent of his palace, his household is managed on almost royal lines, and Dorchester House has a retinue of servants, a splendor and a formality, closely approaching that of royalty. Mr. Reid's salary scarcely pays for the floral decorations at his dinner parties.

The casualty list this year was larger than ever. The collection of facts by the *Chicago Tribune* shows that 59 persons lost their lives and 3,807 were injured. The number of dead will be materially increased by fatal cases of lockjaw now coming in. Several people were killed by stray bullets from pistols or rifles in the hands of no one knows.

Rhodes Oxford Scholars.—During this summer, 35 out of the 37 citizens of this country, the first of the American Rhodes scholars, who became Oxford students in 1904, will return to the United States. Already, by the middle of July, the Utah representative, Mr. R. H. Jacobson, had returned. He comes, as the others do, with honors, and a title of B. A., and is said to be enthusiastic over the opportunities for learning at Oxford, as well as delighted with his experiences. In athletics the Americans have now a fair standing, and the misconceptions which arose by an over-emphasis of the athletic clause at the freshmen's field-day in their first term, when the American Rhodes scholars won over two-thirds of the events, have now entirely disappeared. Oxford will not expect hereafter that every succeeding generation of Rhodes scholars from America will possess transcendent athletic prowess. Mr. Jacobson rowed for his college, (Exeter) as also did Johnson of Washington state. Mr. Schutt, of New York, and Mr. Young of South Dakota, early won their "blues," and twice represented Oxford with much credit against Cambridge. Many of the Americans excelled in Rugby, and they have taken to all outdoor sports except cricket, but instead have given the aboriginal small boy baseball, so that their coolness for cricket is forgiven or overlooked.

The second Rhodes scholar from Utah is Robert Hartley, who will enter this fall. The income from each scholarship is \$1,500 annually, which is sufficient to live on, and travel on the continent during vacation. Examinations for the place are qualifying, not competitive, and the candidates must be married and between 19 and 25 years of age.

Child Labor and Child Idleness.—Thos. Speed Mosley, the Pardon attorney to the Governor of Missouri, touches a very important subject in a recent article on the *Problem of Child Idleness* in the *North American Review*. Owing to public opinion on the subject, the child-labor problem, of which we have lately heard so much, he thinks will be speedily solved. But how about the problem of child-idleness? The census of the United States for 1890, showed that of 52,894 convicts, 31,426 were ignorant of any kind of trade. In one reformatory, having on its records the names of 3,154 boys received during a period of several years, and ranging in age from ten to twenty-one years, it was found that not one had ever been apprenticed, and none had any knowledge whatever of a trade. "If they had," was the prompt and positive declaration of the superintendent, "they would never have come here." In this reformatory every boy is taught a trade, and seldom is one ever heard of as a violator of law again.

"Just as the twig is bent the tree's inclined." The child-idler is simply the adult idler in the making. And, as Archbishop Tillotson quaintly said: "'Idleness and luxury bring forth poverty and want; and this tempts men to injustice, and that causeth enmity and animosity. The boy who is allowed to grow up unskilled in any occupation is the boy who is most likely to lapse into the state of mental, spiritual and physical stagnation which the author of *Anatomy of Melancholy* has aptly characterized as 'the cause of naughtiness, the chief author of mischief, one of the seven deadly sins, the cushion upon which the devil chiefly

reposes, and a great cause not only of melancholy, but of many other diseases'—and he might well have said of crime."

If a child is brought to maturity without knowledge of useful work, he is placed in a class most likely to commit crime; but teach him to make an honest living in any honorable and useful way, and in all probability he will continue to ply his trade. His mind will be occupied with the duties of his calling, and he will pass by the idle and dissipated, at a time when the human mind is most susceptible to the influences that make for crime. While over-work, and work for money-making only, are of course evils, "before making it impossible for the youth to acquire practical (as well as theoretical) knowledge of gainful pursuits, we should reckon the latent dangers that lurk within the possibilities of a generation brought up without effective knowledge of useful work."

Election in the Philippines.—An election was to be held in the Philippine islands for a new Legislative Assembly on July 30. The recent registration of voters was quite disappointing. Only 7,902, out of which number 856 were Americans, registered in Manila, when it was expected that over 18,000 would be listed. There are 784,095 men of voting age in all the islands who can read, and 539,749 who can read and write. It was conservatively estimated that out of this large number, at least 130,000 would register, including 10,000 Americans in the islands; but from the result in Manila, it is estimated that only about 55,000 have done so. The native leaders made great efforts to arouse interest in the election, but the apathy of the Filipino remained the same. A native paper sees in the registration an indication that, in case the country should become independent, a few men would rule and make laws for the eight millions of inhabitants.

Our Fleet on the Pacific.—One of the leading events of July was the announcement, July 2, that the government would send the entire Atlantic battleship fleet to the Pacific coast. The assertion was at first denied but later confirmed by Secretary of the Navy Metcalf, at Oakland, Cal., July 4. He said that eighteen or twenty of the largest battleships would soon pass from the Atlantic around Cape Horn to Pacific waters. He held also that there is no significance in the order from a military stand point, that he could not say how long the ships would stay, and he hoped the talk of Japanese troubles would be dropped by the newspapers, as he knew of no reason why Japan and the United States should not be on the friendliest of terms. Latest reports state that the fleet, consisting of sixteen ships, will be under command of Rear Admiral Evans. Viscount Aoki and other eminent Japanese say that Japan will not regard the movement as unfriendly. In Tokyo, on the 8th, Admiral Sakamoto, said that in case of war with Japan a majority of the American crews would probably desert, not being patriotic enough to fight. He said, also, that American naval officers, though brilliant figures at balls and other social gatherings, were very deficient in professional training and practice. He thinks the Americans are like the Russians.

Rockefeller and Standard Oil.—On July 6, John D. Rockefeller, upon whom at last, by a ruse of U. S. Marshal Charles L. Frick, a subpoena was served, July 3, at the summer home of Mr. Rockefeller's daughter, near Pittsfield, Mass., testified before Judge Landis, of Chicago, in the case of the Standard Oil Co., charged with violating the Inter-state Commerce law. Mr. Rockefeller said his position in the company was purely honorary, as he had rendered no service in the past ten years. He did not know much about the business, only in a general way; he did not know the earnings. Charles M. Pratt, the company's secretary, was then questioned by Judge Landis, and he testified that the capital was \$98,300,000, with 40 per cent dividends in the past three years, and that the net earnings had largely exceeded the dividends, having been 81 millions in round figures in 1903; 61 millions in 1904, and 57 millions in 1905. The Indiana Company, recently found guilty, was controlled by the parent company in New Jersey. By the statutes Judge Landis is permitted to impose fines of \$29,400,000 in these cases.

Raisuli Again.—The Moroccan bandit has this time distinguished himself by capturing the organizer of the Sultan's body guard, Kaid Sir Harry Aubrey Mac Lean, a scotch officer who has been in the service of the Sultan for many years. At the time of his capture the Kaid was acting as a special emissary of the Sultan to Raisuli, to offer him gifts of horses, tents and pardon of past offenses, in the hopes of winning him back from the pretender Bu Hamara, whom he joined a few months ago. The Kaid was met in the mountains near Tetuan by fifteen of Raisuli's men who offered to escort him to their chief, provided he would leave his bodyguard behind. He did so, and when he met Raisuli he was told he was a prisoner, to be held as a hostage, for a large money ransom. This is Raisuli's third theft: first Walter B. Harris, a correspondent of the London *Times*; then, in 1904, Don Perdicaris, an American citizen and his son-in-law for whose release he received \$55,000, and now the Sultan's Kaid.

Explosion on the Georgia.—In some inexplicable manner two bags of powder ignited in a turret of the battleship *Georgia* at target practice in Cape Cod Bay, July 15. Three officers and 18 men, the entire turret crew, were engulfed in fire; eight were killed and the remainder seriously injured, one of whom has since died and two others are not expected to live. The true American will feel a thrill of pride, in reading of this fearful fatality, as he notes the bravery, and gallantry, of the wounded in the turret and of those who rushed through peril to their rescue and to their duties to save the ship. The personal bravery of the men during that trying hour goes to show how gloriously the traditions of the navy are upheld. President Roosevelt was inexpressibly shocked at the horrible accident, and at the death of the gallant officers and men, and, as Commander-in-Chief of the Navy, directed that he be kept fully posted in regard to further particulars.

Logan Choir.—There is a movement on foot to purchase a pipe organ, costing \$8,000; for the Logan tabernacle. A recent preliminary canvas of the business

houses, by Prof. Geo. W. Thatcher, and M. J. Ballard, resulted in a subscription of \$3,000 for the purpose, and it is believed the remainder may be raised by subscription and from concerts. The choir has at present a membership of 250.

The "New Theology."—In view of what was said by Elder B. H. Roberts in the late M. I. A. Conference and what Elder Claude T. Barnes, expresses in this number of the ERA, about Rev. R. J. Campbell and Sir Oliver Lodge, scientist, relating to their connection with this subject, an article in the July 5 number of the *North American Review*, by Charles Johnston, on "The New Theology in England" will interest students of the new religious movement among ERA readers. Mr. Johnston, who is a graduate of Trinity College, Dublin, and who was born in Ireland, in 1867, but has resided in the United States since 1896, sees signs that "we are in the midst of a religious awakening equal in power and promise to any in history, more impersonal than any in history." He gives this as the substance of Sir Oliver Lodge's scientific thought on God:

"The most essential element in Christianity is its conception of a human God; of a God, in the first place, not apart from the Universe, not outside it and distinct from it, but immanent in it; yet not immanent only, but actually incarnate, incarnate in it and revealed in the Incarnation. The nature of God is displayed in part by everything, to those who have eyes to see; but it is displayed most clearly and fully by the highest type of existence, the highest experience to which the process of evolution has so far opened our senses. The Humanity of God; the Divinity of man, is the essence of the Christian revelation."

Then Mr. Johnson has this to say of the two men:

"Here is the central thought of Sir Oliver Lodge, speaking as a representative of the foremost science of our time. One can not fail to see that, point by point, he is teaching the same doctrine as Mr. Campbell: the immanent God; the personal self as only a fragment of the higher self; the higher self as a link, a stepping stone to the divine consciousness; the incarnation of Jesus, his life and death, as revelations of divine consciousness, and therefore a prophecy of that future when 'we shall be like him in glory.' The thoughts, the very words, are the same. Not that either borrows from the other, but the same spirit is blowing on the hearts of both, telling of a new awakening of the religious life of mankind."

This new awakening began in 1820, when the boy Joseph Smith, saw his first vision of the Father and the Son.

The State Agricultural College.—The Board of Trustees of the Agricultural College of Utah has recently been completely reorganized, and consists now of the following personnel:—Lorenzo N. Stohl, Brigham City; Thomas Smart, Logan; Susa Young Gates, Salt Lake City; John Q. Adams, Logan; Elizabeth C. McCune, Salt Lake City; J. W. Whitecotton, Provo; and Dr. A. S. Condon, Ogden. The officers of the Board of Trustees are: Lorenzo N. Stohl, president; Elizabeth C. McCune, vice-president; John A. Bexell, secretary; John L. Coburn, assistant secretary; and Allan M. Flemming, treasurer.

The college faculty consists of some 55 teachers with John Andreas Widtsoe, A. M., Ph. D., President and Professor of Chemistry. Dr. Widtsoe the new head of the State Agricultural College is now at Logan where he has taken up the duties

of his new office. He is by training, and ability specially qualified for the position which he has just assumed. His education has been obtained in the leading institutions of America, and Europe. Only two years ago, when certain difficulties arose at the college, he quit the position of Professor of Chemistry, and Director of the Experiment Station, which he held with pronounced credit for some years after his graduation. During the two years past he has occupied the position of Dean the Agricultural School of the Brigham Young University; and the growth of this department of that school, under his guidance, is strong evidence of his ability to promote agricultural interests. The school of which he has now taken the Presidency, is supported jointly by the State of Utah, and the United States government, and offers exceptionally fine educational opportunities for young people. It has revolutionized agricultural methods in Utah, in the past few years, and with Dr. Widsøe at its head should continue to advance with rapid strides.

Excursion to Canada.—To those of our friends who desire to make a visit to their Canadian neighbors, the announcement in this issue of the ERA of the O. S. L., for rates, will prove interesting. Agents all along the line will be able to give the figures from the various stations. July 30 is the date.

Members of the General Board Honored.—Elder Bryant S. Hinckley, member of the General Board, Y. M. M. I. A., since April 1900, was selected, in the latter part of April, to fill the vacancy in the Presidency of the Liberty Stake of Zion, occasioned by the death of Elder Philip S. Maycock. Elder Hinckley is the son of the late Ira N. and Angelina Noble Hinckley. He was born in Coalville, Utah, July 9, 1867, and is an educator by profession. He graduated from the Brigham Young University at Provo, in 1889, and the Eastman National College, New-York, 1892, and later attended the University of California. He taught seven years in the Provo institution, and has taught as long in the Latter-day Saints College, Salt Lake City, Utah. He spent his boyhood in Millard county, where his father was stake president for a number of years.

Dr. John A. Widsøe, a member of the General Board since June 1906, has been elected President of the Agricultural College of Utah, to succeed former President W. J. Kerr, who goes to preside over the Agricultural College of Oregon. Dr. Widsøe is the son of John A. and Anna C. Gaarden, and was born near Trondhjem, Norway, January 31, 1872. He came to Utah in 1884, with his mother and younger brother Osborne Widsøe, of the Latter-day Saints University. He graduated from the Brigham Young College, Logan, in 1891; and from Harvard with the highest honors in 1894. He taught as Prof. of Chemistry in the Agricultural College during 1904-8. In the latter year he entered the University of Goettingen, Germany, from which he graduated with the degrees of A. M., Ph. D. in 1899. During his European stay he visited Denmark, Norway, Switzerland and France in the interest of his studies. On his return, in 1900, he was made director of the Experiment station of the Agricultural College. He has made a special study of Chemistry, and he has done more than any other man to further scientific farming in Utah. In 1906 he was offered a position in the Brigham

Young University, Provo, where he was laboring when called to the Presidency of the Agricultural College.

We wish both these our co-laborers every success in their new callings, confident of their thorough fitness and qualification for their labors.

Steamship Disaster on the Pacific.—On Saturday midnight, July 20, the steamship *Columbia* was sunk off the Mendocino coast, by being run down by a lumber-laden coaster, *San Pedro*. Over 100 lives were lost, 106 people were saved, and 38 out of 54 of the crew. There were 190 passengers. The *Columbia* was bound for Portland having left San Francisco on July 20 at 11:30 a. m. Among the passengers from Utah was Blanche W. Musser, Salt Lake, E. Peterson, Brigham City, both of whom were saved. The ship *George W. Elder*, northbound from San Francisco, sighted the wrecked steamer, stood by, and had the passengers transferred. A large number of children were on the *Columbia*, and not one was saved. The crew of the wrecked steamer acted promptly, and behaved splendidly, and many heroic acts are reported. All who were saved wore life preservers which were new and answered every purpose.

Oil in Southern Utah.—About the middle of July the discovery of oil was reported from the vicinity of Virgin and St. George in Washington County. After some five years of prospecting a quantity of oil has been struck in a well the quality of which is said to be superior to that of California. The discovery has led to the location of many claims in the vicinity, and land which was formerly selling at \$1 an acre has already advanced to \$5. The discovery has created considerable excitement not only in Utah, but also in Los Angeles many of whose capitalists are interested in the find. Visitors and prospectors take the railroad to Lund, and thence by stage to Virgin, 80 miles. Some talk of building a railroad to the new oil fields is indulged in, and it may be that either or both the Rio Grande and S. P. and L. A. will shortly penetrate to the fields.

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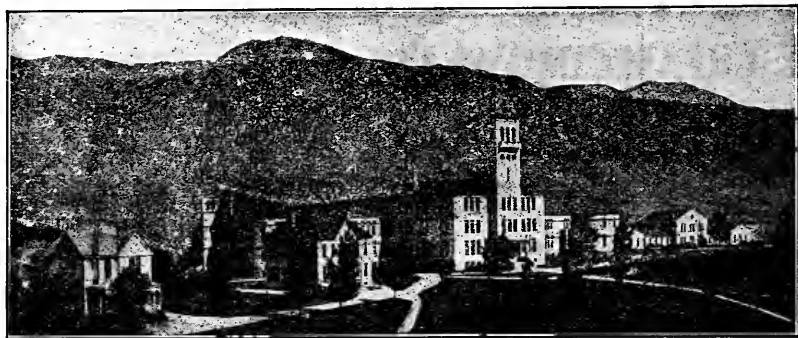
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